This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

3 2044 030 067 532

Digitized by Google

Harvard University

Monroe C. Gutman Library

of the

Graduate School of Education

Digitized by Google

Digitized by Google

Digitized by Google

TRANSACTIONS

7481
2-2

OF THE

FIFTH ANNUAL MEETING

OF THE

WESTERN LITERARY INSTITUTE,

AND

COLLEGE OF PROFESSIONAL TEACHERS,

HELD IN CINCINNATI, OCTOBER, 1835.

Promote then, as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as the structure of a government gives force to public opinion, it is essential that public opinion should be enlightened.

WASHINGTON'S FAREWELL ADDRESS.

CINCINNATI:

PUBLISHED BY THE EXECUTIVE COMMITTEE.

1836.

Digitized by Google

~~HARVARD COLLEGE LIBRARY~~
~~GIFT OF THE~~
~~GRADUATE SCHOOL OF EDUCATION~~
NOV 7 1923

HARVARD UNIVERSITY
GRADUATE SCHOOL OF EDUCATION
MONROE C. GUTMAN LIBRARY

L13
.W52
5th
1835

Entered according to an act of Congress, in the year 1836, by ALBERT PICKET, Sen., in behalf of the Western Literary Institute, and College of Professional Teachers, in the Clerk's Office of the District Court of Ohio.

Printed by N. S. Johnson :
No. 133, Main street,
Cincinnati.

Digitized by Google

INTRODUCTION.

THE Fifth Annual Convention of "the College of Teachers" proved itself to be one of unusual interest. The discussions were of a more practical character than ordinary, and conducted with uncommon earnestness and fidelity, so as to inspire a confident hope, that this institution will live, being constitued on a basis of UNIVERSAL GOOD, attracting to it the sympathies of benevolent and considerate men, and, from its very nature, excluding all selfish, narrow, and sectarian principles.

We are enabled to present the greater part of the regular documents, and fragments of the discussions. But, as is usual in such cases, that which is most vital and interesting, is often the least capable of being seized and embodied: it has left a salutary impression on the minds of those who were present, but neither the form of the words nor the felicity of the conception can be recalled.

We subjoin a synopsis of the views, from which the utility of this and similar institutions can be estimated; and we beg, that they may be most deliberately examined.

The American Government is founded on the right of universal suffrage: that is to say, on the acknowledgement of the sovereignty, not merely of STATES or orders of men, but of INDIVIDUALS. In theory, it offers a tribute of respect to each man's understanding; it takes each man by the hand, however inconsiderable his condition, and says to him, "we respect

Digitized by Google

your opinion, we desire to know it; for, occupying a situation which is peculiar, we are aware that you see the commonwealth in a light in which no other one precisely views it." Such is universal suffrage, and such is the language implied in it. It acknowledges the sovereignty of the individual; it secures to every man that political consideration which belongs to him as a rational being, and which the God who made him designed him to possess. He is a responsible agent, invested with the right of self-government; he is such in the eye of Heaven, he ought to be such in the regard of his countrymen. But it is evident, that the right of universal suffrage, however important, becomes a *dead letter*, unless means are taken to render it effectual. It is in vain that a man may express an opinion, unless he is put in a situation to form a right one.

The Revolution, and the various constitutional charters which arose out of it, conferred on our countrymen the *letter* of freedom, and the means must be employed by the present generation to fill it with *spirit*. Thanks to the kindness of an auspicious Providence, the letter is yet safe and *whole:* the boon of universal suffrage has been conferred, and cannot be recalled: *Democracy* (we use the word in its best and legitimate sense) has been inscribed on all the institutions, customs and laws of these flourishing republics; and in characters so deeply and essentially engraved, that they never can be torn out or obliterated, unless the whole frame-work of them should be destroyed. As Teachers, and lovers of mankind, we rejoice that this is so, for we repose more confidence in the whole of human nature than in any part of it. And, although thousands have

Digitized by Google

been the attempts to fix an infallible boundary between the wise and foolish, between those who should govern, and those who should be subject: we are satisfied that all such experiments have proved themselves to be, in the long run, not merely futile, but even pernicious. There is no safety but in God and the People: ONE GOD and the WHOLE PEOPLE. And hence arises the necessity for Education: we must know God,—the relation in which we stand to him, and to one another: and the acquisition of this knowledge is Education,—true, practical, useful Education, ramifying and distributing itself into all those branches of science and literature, which are commonly comprehended under the name. It is through this means that "Universal Suffrage" must act as the great cementing law of human society,—the law of mutual love and kindness, not of terror and alarm; and yet such is the aspect which it will wear, and in this country every year more and more, if it shall be coupled with Ignorance and Vice,—unfeeling, unthinking Depravity;—it will speak in terror, continually so, unless Education, a gentle, a Christianizing, a rational Education be consociated with it, as an inseparable ally, binding man to man in all the brotherly and ennobling ties of protection on the one hand, and services on the other, mutually and reciprocally rendered. There is a provision in the very laws of human nature for this happy and firm consociation, in the variety of natural talents with which individuals are gifted. Artificial castes destroy society or embitter it: the natural distinctions of mind conserve and endear it. But what is particularly worthy of remark is, that the moment these natural distinctions are attempted to be converted into artificial ones, by

Digitized by Google

separating society into ranks with chasms between, their end is defeated, their power is gone; for as magnets by their mutual attractions strengthen each other's powers, so is it with regard to these natural orders of mind, they grow stronger in giving and receiving.

For these reasons, it will be seen that Education ought to be universal,—bestowed equally on all, giving to each as much as he is capable of receiving. If you will make republican men, you must have republican Education:—all the youth should be educated together, which they might be virtuously and efficiently, if the system were rightly managed; for nothing then would be vulgar but vice: and that vice and vulgarity are often synonymous, is to be ascribed mainly to the fact that, as yet no powerful and good system of Republican Education has been any where established. For we cannot entertain the belief that a system of Republican Education would be either ignoble or unworthy of the highest admiration. For, although it would be its main design, no doubt, to bestow useful moral instructions on all, particularly on those who, from accident or otherwise, are most unprovided, yet, in regarding "the low," it would not neglect "the high," but would patronize, foster, and shield the most tender buds of Genius and of Art, while at the same time it showed itself to be the most faithful and steady friend of rough, honest, persevering Industry. For we cannot but believe, that Republicanism involves in it and implies the most perfect condition of human nature; and, consequently, that it excludes not a single element of honor or usefulness, that in any age or country has ever belonged to it. It is destined to gather up and collect within itself all

Digitized by Google

the good and worth which other governments have contemned or overlooked, and to retain at the same time all that they have cherished and protected. But the worth which has always been the most neglected is that of the "laboring classes." It was this worth which Christianity first brought into the field, and it is this which a Republican Education must first study to establish. For the neglect of this, whole regions and generations have been cursed with that worst of maladies, a deadening and sickening sentimentality, a woebegone and dying philosophy. Let American philosophy and American mind seek health and vigor, and enjoy them too, in sympathising and communicating constantly with the WHOLE BODY of the People; it is popular Education which must form the soil in which alone a truly National Literature can take root and thrive:

Quantum vertice ad auras
Aetherias, tantum radice ad Tartara tendit.

When such a system of Education shall be established, (and it must ere long,) with how little solicitude may a father then leave his children behind him, although cut off in the prime of his days, and without any provision made for them; for he will leave them to the mercy of his country, who, in her public schools, will open an asylum for their minds, where their moral and intellectual capacities may be unfolded, their characters discovered, and their *native* aptitudes of talent wisely and rightfully directed. He who leaves money to his children is uncertain whether he leaves them a blessing or a curse; (the latter more often than the former;) but he, who by the exertions of an enlightened public spirit, will do his utmost at the present time to establish a system of republican, christian, popular and universal education, is sure of

Digitized by Google

entailing a blessing, not only on his own offspring, but on his country, and the human race.

May He, one of the marks of whose religion it is, that "the poor are evangelised," prosper these endeavors (for He it was who prompted them) to extend the blessings of moral and intellectual FREEDOM among mankind,—to introduce a more intrinsic and rational CIVILIZATION.

Digitized by Google

Digitized by Google

Digitized by Google

PROCEEDINGS

OF THE

COLLEGE OF PROFESSIONAL TEACHERS.

PART I.

MINUTES.

Cincinnati, Monday, October 5, 1835.

At 9 o'clock, A. M., "The Western Literary Institute and College of Professional Teachers," commenced its fifth annual meeting in the *Enon Baptist Church.*

The President Albert Picket, Sen., of this city, assisted by Vice President, Rev. Elijah Slack, M. D., took the chair.

D. L. Talbott, the Recording Secretary, present and officiating.

After some time spent in introduction and acquaintance the College adjourned to the Lecture room to hear the annual introductory address by Professor T. J. Biggs, of Lane Seminary, "on Domestic Education."

This address constitutes the 2d Art. of the 2d part of this vol., page 47.

The Rev. J. B. Cook, of Cincinnati, officiated at Chaplain.

After the delivery of the above address, the College adjourned until 2 o'clock, P. M.

AFTERNOON SESSION

At 2 o'clock, P. M., the College convened pursuant to adjournment.

The President assisted by the Vice President took the chair and called the meeting to order, after which the President

Digitized by Google

proceeded to deliver his annual introductory address to the members of the College. See Art. I, page 37.

Extracts from the minutes of last year were then read by the Recording Secretary.

The Local Executive Committee submitted their annual report as follows, viz:

ANNUAL REPORT

Of the Local Executive Committee of the "College of Professional Teachers," to the Convention of 1835: Oct. 5th.

GENTLEMEN:—After the adjournment of the Convention of last year, the unfinished business of the College, referred by vote to your Executive Committee, and the regular business of the recess were early taken up and disposed of, as the following Report will show.

The Committees appointed by the College in session, as your minutes specify, were duly organized. Such committees as the Executive were directed to raise, on matters which had been submitted to the College, were, at an early date, appointed, so as to give time for mature reports. The business of publishing the Minutes and Lectures in a respectable volume, according to the wish of the College, was found to be one of no small magnitude. An arrangement, for the publication of 1000 copies, on suitable terms, was finally made with Josiah Drake, Esq., an extensive Book-seller, in Cincinnati. The contract is concisely the following: That Mr. Drake engages to publish 1000 copies of the Transactions of the College for the sum of $700; that for his compensation, he is to take the subscription opened for that purpose, as far as made, amounting to — dollars, and to derive the balance from the sale of the work, at 1,00 per vol., retail, and return the surplus, whatever it may be, to the College. Your Committee have understood that, at the present time, Mr. Drake has received something over $500; about two-thirds of the edition has been bound, and the remainder is in sheets. Your Committee have received a portion of the volumes they require for gratuitous distribution. In the sale of the work, and risk of payment, the College is in no way responsible.

After the formation of the contract, concisely alluded to, through the unwearied attention of the publishing committee of the Executive, the work was seasonably issued, and is, at this time, considerably distributed. What reception the *public* have given to a volume of transactions in the fourth year of the operations of the College, you, gentlemen, are best able to judge. Your Committee voted to send one of the volumes to each of the twenty-four Literary Colleges in the West, and to several other Seminaries of interest in the valley. The volumes have been mostly forwarded as directed. In connection with your

Digitized by Google

transactions for the past year, a *circular* was sent to each of the Colleges and Seminaries as above, inviting their faculties or teachers to a friendly co-operation on the business of education, and to be prepared to forward delegates and lecturers to the convention now in session, that the wisdom and experience of the Valley might be properly concentrated.

Your Committee would here remark, that such is the flood of immigration from all quarters of the world, and so rapid is our natural progress in population, that there is no time for relaxation, if we regard the welfare of our country. The Valley, filling up at the rate of 150,000 to 200,000 a year, most importunately exhorts this body to energetic and persevering action. The most disastrous consequences would result from the ignorance and misrule of a foreign immigration, if the guardians of education, and the teachers of science and morals do not act in concert, and carry through the length and breadth of the land, the most improved and able methods of imparting instruction to the rising generation. It will be perceived that, from our local situation, the labor before us is immense, but not *impossible*. We rejoice that many parts of the West are waking up to its importance. We have had the satisfaction to see the *influence* of this Convention, since its organization in 1831, extending like *leven*, and we ardently wish that the whole lump may be speedily and thoroughly levened. Several important associations on the subject of education since your last Convention have held meetings, especially in Kentucky and Ohio, and the deliberations were of the most grave and interesting character. In several counties in Ohio, associations of teachers have been formed, auxiliary to the College of Professional Teachers, some of whose delegates are now with us, prepared to deliberate on all the important matters to be submitted to your consideration during the present week. We have seen an impulse, though slow, given to improvements in education, through many parts of the great West. It has been, as we verily believe, the influence of this *General Convention*, and of others more local, which has caused schools, academies, and colleges to arise within two or three years in our forests, and multiply around us in a manner unprecedented. Is it not to an operation of this kind, in our populous cities, at this moment, that we owe many of the elegant and substantial buildings, dedicated to common school education, by which a way is opening to bring *moral instruction* to the very doors of all in community!

One other cheering fact we advert to in this connection. The efforts making to connect *moral instruction* with scientific principle. By a unanimous vote in your last Convention, the *Bible* was recommended as a "text" or class "book in every institution of education." The

Digitized by Google

proposition is now conceded that scientific principles and moral instruction must be united, in every department of education, if we expect to prepare our youth to *guard* and *defend* the *free institutions* of our country. On this subject, singular as it may appear, we are glad to learn that Prussia, Germany, and even France, are leading the way. These Governments, though aristocratic, are now maintaining that science without morals are measurably pernicious; and that morals can only be taught by a proper examination of the sacred scriptures. Hence, they are introducing the Bible into all their schools and seminaries of learning.

This is now the fifth year since our organization, and we have seen that our labor is not in vain. The example set at our previous deliberations has excited a spirit of enquiry in regard to the best and most efficient modes of instruction among pupils as well as teachers. Hence, the interest with which many persons, of both sexes, repair to the halls of our deliberations. Since our first organization, in 1831, associations of experienced teachers have been formed to the North, to the East, and to the West; all within the compass of the Valley, so that, in the emphatic language of Mr. Brougham, "The school-master is abroad in the land." Some years since a Convention, limited in its extent, was formed in the state of New York, whose labors produced results of value to the cause of education, wherever its transactions were made known. Whether that association is, at present, efficient your committee are not informed. "The American School Society," organized in New England since the College of Teachers was under way, is prospering and pouring out its streams of information to every schoolmaster in the distant borders of that land of enterprise. Let associations, for the advancement of education, be formed in New England, in the Middle States, in the South, and in the Great Valley; and when all these have met and deliberated, and published to the world their labors, let a *National Institute* of Teachers be formed by delegations from these *four great branches;* let sectional jealousies, too contemptible in so hallowed a cause, be laid aside; let untrammeled and mature deliberations ripen into sage decision; and, in a period not very remote, a revolution will be effected in almost every department of instruction, at which the most experienced teachers will be astonished. The march of science will be rapid; and a sound and substantial moral education will adorn and bless society.

In conclusion, your committee have to remark that, in their judgment, every thing has been done, which could be expected, to render the present convention efficient.

They beg leave to intimate that, in conducting their business, debts have been necessarily incurred, which cannot be liquidated without your aid. The Treasurer's report will give you a view of the state of your funds. If then, the debts be ascertained, you will know to

Digitized by Google

what extent means are to be provided. We request an attention to this subject as early, in your session, as is convenient.

ELIJAH SLACK,
ALBERT PICKET,
A. KINMONT,
JNO. L. TALBOTT,
ISAAC VAN EATON,
DAVID L. TALBOTT.

On motion of J. L. Van Doren, of Lexington, it was *Resolved*, "That delegates from Auxiliary Societies be requested to report and take their seats," upon which delegates from Hamilton, Prebble, Butler, Montgomery and Pickaway associations, appeared and took their seats.

The report of the Committee "on the best method of establishing and forming Common Schools in the West," was submitted and read by the Chairman, Mr. Samuel Lewis.

On the adoption of the above report an animated discussion took place in which Messrs. Drake, Kinmont, Hon. Judge Looker, Timothy Walker, W. H. McGuffy and E. D. Mansfield took part.

The College then adjourned until 7 o'clock.

David L. Talbott, *Rec. Sec'y.*

At 7 o'clock, P. M., the members of the College and citizens assembled at the church to hear the Report "on Anatomy and Physiology as a branch of study in schools," by Alexander Kinmont.

The Rev. Samuel Lewis, officiated as Chaplain.

After the report was read the subject was taken up for discussion and continued until half past 10 o'clock, when the College adjourned.

For the above Report and Discussion, see Art. V., of the 2d part of this volume.

MORNING SESSION.

Tuesday, A. M., Oct. 6th, 1835.

The College met for business agreeably to adjournment, at 8 o'clock,

The minutes of Monday were read and approved.

On motion of M. G. Williams of Springfield, a committee of one was appointed to contract with Mr. Charles McBaen, to report the enusing discussions of the College.

Committee, M. G. Williams.

Digitized by Google

Nathaniel Holley, from the Committee on the Course of Study, proposed by the late Thomas Smith Grimke, submitted a Report which was read and adopted. This Report constitutes the 8th Art. of the 2d part of this volume.

On motion of R. Morecraft, it was

Resolved, "that the election of officers for the ensuing year be made the order of the day for Thursday next, at 2 o'clock, P. M."

On motion, the College adjourned to hear the Lecture for this hour.

At 11 o'clock, A. M., Professor J. W. Scott, of Miami University, delivered an address "on the importance of a more Practical Education." See Art. IV., page 85.

The Rev. B. P. Aydelott, officiated as Chaplain.

AFTERNOON SESSION.

At 2 o'clock, the College assembled for business pursuant to adjournment.

The President A. Picket, assisted by the Vice President of Ohio, in the chair.

The report of the Committee "on the questions submitted by the Trustees of the city District Schools," at the last annual meeting, was submitted by Darius Davenport.

The report was taken up, read by sections, amended, and adopted in part.

For an abstract of the above Report, see 12th Art. of this vol.

On motion of Isaac Van Eaton, duly seconded, it was

Resolved, "that a committee of five be appointed to prepare subjects for report for the next annual meeting." Upon which the following gentlemen were appointed, viz:

M. G. WILLIAMS, Springfield, O.
T. J. BIGGS, Lane Seminary, O.
A. PICKET, Cincinnati, O.
J. L. VAN DOREN, Lexington, Ky.
Wm. H. McGUFFY, Oxford, O.

On motion the College adjourned

David L. Talbott, *Rec. Sec'y.*

At 7 o'cock, P. M., the members of the college and citizens assembled to hear the report on common schools, by Samuel Lewis; and the "Lecture on the relative duties of parents and teachers," by Professor W. H. McGuffy, of Oxford.

Digitized by Google

For the above Lecture and Report, with the succeeding Discussion, see Arts. VI. and VII., of part II., of this volume.

MORNING SESSION.

Wednesday, A. M., Oct. 7, 1835.

The college met pursuant to adjournment. President PICKET in the chair.

On motion, made and seconded, it was

Resolved, "That a committee of five be appointed to nominate officers for the ensuing year."

Committee on the above:

W. H. McGUFFY,
M. G. WILLIAMS,
SAMUEL LEWIS,
J. W. SCOTT,
N. HOLLEY,

The Treasurer's report being called for, was read by the Treasurer, ISAAC VAN EATON, and accepted.

On motion of M. G. WILLIAMS, duly seconded, it was

Resolved, "That a committee of three be appointed to obtain subscriptions to the 2d Vol. of the Transactions."

Committee:— W. H. McGUFFY,
JOHN HILTON,
M. G. WILLIAMS.

On motion, it was

Resolved, "That J. L. VAN DOREN be a committee to report on the propriety of employing a general Superintendent for the city District Schools."

Adjourned.

At 11 o'clock, A. M., the college met to hear the report "on Elocution and Extemporaneous Speaking," by DONALD McLEOD. *

The Rev. J. W. SCOTT, officiated as Chaplain.

AFTERNOON SESSION.

At 2 o'clock, P. M., the members re-assembled for business.

On motion, it was

Resolved, "That D. DAVENPORT and SAMUEL LEWIS be a committee to prepare the vote on the questions submitted by the Trustees of the Common Schools, and transmit the decision to said board."

* This report having been published by the author, through another medium, the committee declined re-publishing it.—Ed.

Digitized by Google

E. D. MANSFIELD, from the committee on that subject submitted a report "on a Manual of Instruction for the Mississippi Valley," which was adopted.

This Report constitutes the 9th Art. of 2d part of this vol.

J. L. VAN DOREN, from the same committee, submitted the "Contents" of a Manual, of 300 pages, prepared by himself, which was read, and on motion of ALEXANDER KINMONT, duly seconded, it was

Resolved, "That the College approve the objects of Mr. VAN DOREN's 'Manual,' but, that the work is too extensive for their examination, and that it be recommended that he proceed with the completion of said work and publish it."

On motion, it was

Resolved, "That the Rev. Mr. HORREL, and the Rev. JOSHUA L. WILSON, of Cincinnati, and Dr. HARRISON, of Louisville, be requested to sit as corresponding members of the Convention.

On motion of J. L. VAN DOREN, it was

Resolved, "That a committee of three be appointed to draft a petition to each Legislative body in the Western and South Western States, early the coming winter, praying them to pass Legislative enactments in behalf of Universal Education, in their respective territories, and report the same to this College before its final adjournment."

In connection with the above, twelve resolutions, by the same, embodying the outline of a plan of Universal Education were submitted, which, after deliberation were referred, in connection with the following, to the committee on the petition.

Committee on the above — — C. E. STOWE.
S. LEWIS,
J. L. VAN DOREN.

On motion of Professor STOWE, it was

Resolved, "That the committee be instructed to petition for the universal establishment and support of Common Schools, and Seminaries for the *education* of *Teachers*."

A communication was received from Dr. DANIEL DRAKE, inviting the members of the College to his house, on Friday evening, at 7 o'clock, which invitation, on motion of Dr. AYDELOTT, was accepted.

Digitized by Google

The College then adjourned until 8 o'clock, Thursday morning.

DAVID L. TALBOTT, *Rec. Sec'y.*

At 7 o'clock P. M., a "Report on the Education of Immigrants," was read by Professor C. E. STOWE, delegate from the Immigrant's Friend Society.

The Vice President of the College, the Rev. ELIJAH SLACK, officiated as Chaplain.

After the reading of the Report, a public subscription for defraying the expenses of the College was entered into, and one hundred dollars were subscribed.

The College was then organized.

The Rev. JOSHUA L. WILSON offered the following resolution, accompanied by some spirited remarks, which, after further discussion, was unanimously adopted, viz:

Resolved, "That this College heartily approve the objects of the Immigrant's Friend Society, as exhibited in the able Report just read."

On motion of DR. DRAKE, it was unanimously

Resolved, "That it be recommended by this College to the citizens of Cincinnati, to enroll themselves as members and contributors of the Immigrant's Friend Society, as the only means by which its usefulness can be extended to the requisite degree."

Previous to the adoption of the above resolutions, a discussion arose, in which Messrs. DRAKE, WILSON, MANSFIELD WALKER, and KINMONT took part.

For the Report and Discussion, see Art. III., page 61.

On motion of A. KINMONT, it was

Resolved, "That this College recognize the importance of Elocution as a branch of education, and recommend its adoption in schools."

On motion the College adjourned.

MORNING SESSION.

Thursday, Oct. 8, 1835.

At 8 o'clock the College assembled agreeably to adjournment. President PICKET in the chair.

The minutes of Monday were read and accepted. An extract of a letter from the Rev. P. S. FALL, Vice President of

Digitized by Google

the College for Kentucky, was read by O. L. Leonard, of Louisville, expressing his hearty concurrence in the objects of the College, and presenting the sum of *twenty dollars* to the College; *ten* to constitute him a life member, and *ten* as a subscription to the 1st and 2nd volumes of the College.

On motion, duly seconded, it was unanimously

Resolved, "That the thanks of this College are due the Rev. P. S. Fall, for the interest he takes in this institution."

Wm. Hopwood, A. M., from the committee on that subject, submitted a report "On the expediency of an improved book of definitions." (See 10th Article.)

The subject of reports from Auxiliary Societies, was, on motion of Arthur Whiteside, of Circleville, taken up and the reports continued.

On motion of A. Kinmont it was

Resolved, "That M. G. Williams and W. H. McGuffy be required to reduce their remarks on the formation of Auxiliary Societies, to writing.

On motion to go into an election, to fill the vacancy in the Board of Examiners, occasioned by the removal from the city of Thomas H. Quinan, Albert Picket, Sen., was unanimously appointed.

On motion of J. L. Van Doren, duly seconded, it was

1. *Resolved*, "That this College request the council of this city, or any other body, to furnish the College of Professional Teachers, with a central and convenient room for the accommodation of a Library of Education, to be established by this College, for the promotion of the cause of education in the West."

2. *Resolved*, "That a Librarian be appointed this session."

3. *Resolved*, "That the members of this College, Book Merchants, Publishers, and the friends of Education generally, be respectfully solicited to contribute to the promotion of this Library."

4. *Resolved*, "That the Library be open to all Teachers, the members of the College, and all those who shall contribute to the same."

5. *Resolved*, "That the Librarian shall present to this College an annual report relative to the condition of the Library."

Digitized by Google

6. *Resolved*, "That the Executive Committee be authorized to open a subscription this session, among the members of the College, and then be left with the same committee with directions that a circular, containing the resolution, be sent to all the members of the society, requesting them to obtain subscriptions during the coming year, and that subscribers pay their subscriptions either in money or in books."

D. L. TALBOTT, from the committee on that subject, submitted a report "on the best method of teaching English Composition," which was read and accepted.

On motion of Professor J. W. SCOTT, it was

Resolved, "That the foregoing report contains many valuable hints as to the mode of teaching pupils, a readiness in the selection and use of terms, and that it therefore be thus far approved."

Resolved, "That W. H. McGUFFY be requested to report, in writing, his extemporaneous remarks on "English Composition,' for the benefit of the College."

For the above Report and Remarks, see Art. XI.

On motion, the College adjourned until 2 o'clock, P. M.

AFTERNOON SESSION.

The members assembled at 2 o'clock, pursuant to adjournment. On motion of M. G. WILLIAMS, it was

Resolved, "That the Executive Committee be authorized to take immediate measures for the publication of the 2d Vol. of the 'Transactions.'"

On motion of the same, it was

Resolved, "That said committee be directed to publish such Lectures, Reports, and Discussions, or *parts of them*, as in their opinion may be deemed conducive to the cause of education.

On motion of NATHANIEL HOLLEY, it was

Resolved, "That a committee of five be appointed to devise and report forthwith to this body, as to the method of reaching and animating the community on the subject of Education."

Committee,

N. HOLLEY,
W. H. McGUFFY,
O. L. LEONARD,
RICH'D MORECRAFT,
WM. HOPWOOD,

Digitized by Google

The committee on the nomination of Officers submitted the following ticket, which was unanimously adopted, viz:

ALBERT PICKET, Sen., *President.*
NATHANIEL HOLLEY, Sen., *Corresponding Secretary.*
DAVID L. TALBOTT, *Recording Secretary.*
THOMAS MAYLIN, *Treasurer.*
JNO. L. TALBOTT, *Librarian.*

FOR KENTUCKY.

JNO. C. YOUNG, *Vice President.*
President COIT, *of Lexington.*
J. L. VAN DOREN,
O. L. LEONARD,
P. S. FALL,
Prof. BRACKENRIDGE.
} DIRECTORS.

FOR OHIO.

E. SLACK, *Vice President.*
W. H. McGUFFY,
M. G. WILLIAMS,
A. KINMONT,
B. P. AYDELOTT,
C. E. STOWE,
} DIRECTORS.

FOR INDIANA.

M. A. H. NILES, *Vice President.*
J. H. HARNEY,
E. N. ELLIOTT,
MR. MORRISON,
M. PARKS,
} DIRECTORS.

FOR ILLINOIS.

E. BEECHER, *Vice President.*
T. M. POST,
J. M. STURTEVANT,
THEOREN BALDWIN,
} DIRECTORS.

FOR MISSOURI.

President POTTS, *of Marion, Vice President.*
JAS. GALLAHER,
PROF. FIELDING,
} DIRECTORS.

FOR TENNESSEE.

P. LINDSLEY, *Vice President.*
JAS. HAMILTON,
PROF. OTIE,
T. R. JENNINGS,
} DIRECTORS.

FOR MISSISSIPPI.

J. CHAMBERLINE, *Vice President.*
MR. BLACK,
R. S. FINLEY,
Rev. MR. POTTS,
} DIRECTORS.

FOR LOUISIANA.

Bishop HAWKS, *Vice President.*
JOEL PARKER,
R. BROWN,
} DIRECTORS.

Digitized by Google

On motion, the College adjourned until Friday morning.

DAVID L. TALBOTT, *Rec. Sec'y.*

MORNING SESSION.

Friday, Oct. 9, 1835.

At 8 o'clock A. M., the College convened agreeably to adjournment.

J. L. VAN DOREN, from the Committee "on the expediency of petitioning the Legislature," submitted the following Report, which was unanimously adopted:

REPORT OF COMMITTEE OF THREE ON UNIVERSAL EDUCATION.

The Committee would report, that in their opinion, it would be advisable, in carrying into effect the resolution passed by this body, in favor of petitioning the Legislatures of the West in behalf of Universal Education, to adopt the following course, viz:

1. To select a Committee of three in each state of the West, which Committee shall be the organs of operation in their respective states, in presenting your petition to their respective Legislative bodies; in obtaining signatures to the petitions which are to be circulated among the people,—which petitions are designed to be an expression of the people in favor of the adoption of your resolution,—and in presenting the addresses hereafter to be referred to, to the individual members of the Legislatures.

It is recommended that the above *State Committees of Three* be selected from among the Board of Directory in each state, and that it be recommended to them to obtain the co-operation of such other influential gentlemen in their respective states, as they may judge would be most efficient in bringing about the object of your resolution.

2. It is the opinion of your Committee that a short and appropriate form of a petition should be prepared, printed, and be sent to the above "*State Committees of Three*" with the request that they send them into different parts of their respective states, to prominent and influential gentlemen, who would be expected to favor the objects of universal Education, with the earnest request that they cause these petitions to be extensively circulated among the people, and their signatures obtained to the same, and that these petitions of the people be sent early in the session to the Legislutures of the respective states. It will be proper that a Committee be appointed to prepare the above petition, and that it be printed at the expense of this College.

3. It is the opinion of your Committee, and is hereby recommended for your adoption, that a Committee be appointed to prepare an address

Digitized by Google

of some fifteen or twenty pages, to be printed in a pamphlet form, in which is contained the general outline of the best and most approved present systems of popular education, together with such additional suggestions of improvement, in accordance with the sentiments of this College, as the Committee may think proper to recommend; that these addresses, to the amount of 800 or 1000 be printed by this College, and be sent to the above "State Committees of three," by them to be presented to each member of their Legislative bodies.

It was deemed inexpedient by your Committee, that in the petitions to be presented to the people for their signatures, and to the Legislatures for their adoption, any of the particulars and details of the system of universal Education should be laid down, but that all such particulars and details be properly presented in a separate address, to be presented to the individual members of the different Legislatures, by which means they might be informed respecting the experience and most approved measures in behalf of education in the Eastern states, and in Europe.

The following Petition was also submitted by the above Committee, and adopted:

PETITION.

We, the subscribers, a Committee appointed by the "Western Literary Institute and College of Professional Teachers," at their regular annual Convention in the city of Cincinnati, in Oct. 1835, as shown by the following resolution which was unanimously adopted by that body, viz: "Resolved, That this College appoint a Committee of three to draft a petition and present the same in the name of the 'Western Institute and College of Professional Teachers,' to each Legislative body in the Western and South-western states, early the coming winter, praying them to pass Legislative enactments in behalf of universal education in their respective territories," do hereby humbly petition, in behalf of the great and all-important interests of the cause of universal education, sound morals, our national prosperity, happiness, and perpetuity, that it may please your body, in their wisdom, and zeal for the promotion of the best interests of the people of the state of————, to adopt immediate and efficient Legislative measures, providing for the universal education of all the free citizens of this state.

Your Petitioners would also humbly pray, that as one of the necessary means of effecting the above important object, your body would make Legislative provisions for the establishment of Institutions for the professional education of a sufficient number of teachers to supply the present and future necessities of your Common School System.

And your Petitioners would ever pray.

Digitized by Google

Resolved, "That a Committee of three be appointed agreeably to a recommendation in the above report, to nominate Committees in each state for petitioning their respective Legislatures."

Committee, J. L. VAN DOREN,
M. G. WILLIAMS,
S. LEWIS.

The Committee subsequently reported the following gentlemen as Committees, which nomination was confirmed, viz:

OHIO.	KENTUCKY.
W. H. McGUFFY,	J. L. VAN DOREN,
M. G. WILLIAMS,	JNO. C. YOUNG,
B. P. AYDELOTT.	P. S. FALL.
INDIANA.	**ILLINOIS.**
M. A. H. NILES,	E. BEECHER,
E. N. ELLIOTT,	T. M. POST,
J. THOMPSON.	THEOREN BALDWIN.
MISSOURI.	**TENNESSEE.**
Mr. POTTS,	PRES. LINDSLEY,
J. F. HALSEY,	Mr. OTIE,
JAS. GALLAHER.	P. R. JENNINGS.
MISSISSIPPI.	**LOUISIANA.**
J. CHAMBERLINE,	BISHOP HAWKS,
R. S. FINLEY,	JOEL PARKER,
Mr. POTTS,	W. R. BROWN.

DR. WOOLLEY submitted and read a report "on the best method of teaching Penmanship," which was accepted and a Committee of three appointed to investigate the system recommended, and report to the College to-morrow morning.

Committee, G. McELROY,
W. HOPWOOD,
B. P. AYDELOTT.

N. HOLLEY, from the Committee "to devise a plan for reaching and animating the community on the subject of Education," asked that the time of report might be extended to the next annual meeting: which was granted.

Adjourned until 2 o'clock P. M.

AFTERNOON SESSION.

At 2 o'clock, P. M., the college convened for business. President Picket in the chair.

On motion made and seconded, it was unanimously

Resolved, "That the committee of each state for petitioning the Legislature thereof, be directed to present in the name of

Digitized by Google

the College, copies of the 1st and 2d volumes of the Transactions of the College, to the Governor and Speakers of each branch of the Legislatures, of the several western and southwestern states."

On motion it was

Resolved, "That the Executive Committee prepare a constitution for auxiliary societies, to be published with the minutes.*

The following outline of a constitution was subsequently prepared by said committee, viz:

CONSTITUTION

FOR AUXILIARY SOCIETIES.

Article I.

This Society shall be known by the name of the ——— County or State Association, auxiliary to the "Western Literary Institute and College of Professional Teachers."

Article II.

The objects of this Society shall be to promote the diffusion of useful knowledge among its members, and to discuss such subjects connected with the business of teaching, as may be deemed conducive to the cause of Education.

Article III.

The officers shall be a President, Vice President, Secretary, and Treasurer, who shall perform the duties usually appertaining to said offices, together with a Board of Directors, consisting of one from each township or ———, whose duty it shall be to digest the business of the meetings, watch over the interests of education within their respective bounds, and recommend subjects for discussion or report. They shall report their proceedings to the society annually, or oftener if required.

Article IV.

The officers shall be elected annually at the meetings in ———, and serve until their successors be chosen.

Article V.

The regular meetings of the society shall be held quarterly, (or annually, if a state society,) in ———, on the last Saturday of ———.

*At the last meeting of the College of Teachers, it was recommended to the different State Directors of the College, to convene the friends of Education generally, at the Seats of Government in their respective States, for the purpose of organizing State Societies, auxiliary to the Parent Institution; and in accordance with this resolution the above outline of a Constitution, either for a State or County Society, has been prepared.

Digitized by Google

ARTICLE VI.

This society sh[illegible]nually appoint delegates to the College of Teachers, who shall report to the Parent Institution the state of education in their respective bounds, with such other information as may be deemed conducive to the advancement of the objects of the College.

On motion of D. L. Talbott, it was unanimously

Resolved, "That the thanks of this convention be respectfully presented to the Pastor and Trustees of the Enon Baptist church for the use of the building for the various meetings of the college.

Adjourned.

D. L. TALBOTT, *Rec. Sec'y.*

MORNING SESSION.

Saturday, Oct. 10, 1835.

The members met pursuant to adjournment,

On motion of the Secretary it was

Resolved, That the appointment of committees to report at the next annual meeting; on the subjects selected by the college, be referred to a committee of five to report, prior to the final adjournment of the college.

Committee, W. H. McGUFFY.
JOHN HILTON,
M. G. WILLIAMS,
B. P. AYDELOTT,
ALBERT PICKET, Sen.

Agreeably to a recommendation of the Board of Directory it was

Resolved, That the constitution be so amended as to give the Executive Committee power to fill all vacancies in the offices of the College during its recess.

On motion of Dr. Drake, it was

1. *Resolved*, That in the opinion of this College it would greatly advance the interests of education in the West, for teachers, and the governors of schools and the friends of education generally, to hold periodical conventions at the seats of government in the different states, during the session of the general assembly.

2. That the Corresponding Secretary be requested to enclose a copy of the foregoing resolution, to the different

Digitized by Google

Universities, Colleges and incorporated Academies in the West, as far as he may find it practicable.

3. *Resolved*, That the Directory for each state, be directed to adopt the necessary measures for carrying out the objects of the preceding resolutions.

The Committee appointed "to fill committees for reports next year" submitted the following, which nomination was confirmed, viz:

1. On Infant Schools.

E. BACON,
T. BRAINERD.

2. On the most efficient modes of conducting examinations in Common Schools, High Schools and Academies.

W. H. McGUFFY,
B. P. AYDELOTT.

3. On the Introduction of the Study of Criminal and Constitutional Law into Literary Institutions.

E. D. MANSFIELD.

4. On the Utility of Cabinets of Natural Science as a means of Education.

J. RAY,
J. W. SCOTT.

5. On the causes of the idle habits of pupils in the class-room; and a remedy for the same.

N. HOLLEY,
JOHN HILTON,

6. On the expediency of employing a traveling agent and Lecturer for the College, and the means of defraying his expenses.

DANIEL DRAKE.

7. On the most efficient means of exercising and educating the moral sense of students.

C. E. STOWE.

8. On Vocal Music, as a branch of Education.

T. B. MASON.

9. To enquire into the causes, and report on the fluctuation of schools and the evils and remedy thereof.

SAMUEL LEWIS.

Digitized by Google

10. Ought the principle of agriculture to be a regular branch of Common School education? and how shall it be introduced?

E. SLACK,
J. D. GARRARD.

11. On Elocution and extemporaneous speaking.

DONALD McLEOD.

12. To what extent may *manual labor* be employed as a means of reducing the expenses of a collegiate education? and should the engaging in Manual Labor be optional or should it extend to all the students?

M. G. WILLIAMS,
M. P. JEWETT,
J. M. STURTEVANT.

13. What is the best method of prosecuting the study of the Bible in Common Schools?

B. P. AYDELOTT,
A. KINMONT,
C. E. STOWE.

14. On the establishment of Agricultural Lyceums.

J. L. VAN DOREN.

15. On the expediency of employing Superintending Agents for the Common Schools.

A. PICKET,
E. D. MANSFIELD.

16. On Book-keeping.

E. STONE.

17. To devise the best method of reaching and animating the community on the subject of Education.

N. HOLLEY,
E. SLACK,
R. MORECRAFT,
W. H. McGUFFY.
O. L. LEONARD.

18. What branches of elementary Education are appropriate to the two sexes?

DR. DRAKE,
D. DAVENPORT,
A. PICKET, Sen.

19. On Physical Education.

J. EBERLE,
J. COBB.

Digitized by Google

20. On Stenography.

CHAS. McBAEN.

21. On the best method of introducing and prosecuting the study of Anatomy and Physiology in schools.

DANIEL DRAKE,
J. RAY,
M. G. WILLIAMS.

22. To what extent is it expedient and desirable that the chartered Institutions of learning in each state, form themselves into a *University* for the purpose of examining candidates for degrees, and conferring the same according to *proficiency*, and not according to the period of residence at any School, College, or other Institution of learning whatever.

R. H. BISHOP,
BISHOP McILVANE.
J. PRATT.

23. To what extent may the reading of fictitious composition be rendered beneficial to students?

A. KINMONT,
E. SLACK,
D. L. TALBOTT.

24. What is the best method of employing the principle of Emulation, (as defined by a resolution of the College) as a means of instruction.

A. KINMONT,
DAN'L DRAKE.

The Committee to whom was referred the examination of the report on Penmanship, presented by Dr. Woolley, submitted the following resolutions as their Report, which were adopted as the sentiments of the College, viz:

1. *Resolved*, That the common modes of teaching the art of Writing, in schools, are *defective*, and that a reformation in this branch of education is important and necessary.

2. *Resolved*, That we consider the Carstarian System of Penmanship a great improvement in this branch of education, and accordingly recommend it.

Committee,

GEO. McELROY,
W. HOPWOOD,
R. P. AYDELOTT.

Agreeably to a resolution to that effect, this hour was appropriated to remarks of a miscellaneous nature from the

Digitized by Google

members of the College; a summary of which constitutes the 12th Article of the second part of this volume.

The meeting was then closed with prayer by the Rev. Mr. HORRELL—benediction by Rev. E. SLACK; after which the College adjourned to meet in this city, on *Monday, October* 3, 1836.

DAVID L. TALBOTT, *Rec. Sec'y.*

Extract from the Minutes of the General Board of Directory:—

At a regular meeting of the Board, held in Cincinnati, Oct. 10, 1835, the Rev. B. P. AYDELOTT was called to the Chair, and J. L. TALBOTT appointed Recorder.

On motion to that effect, the following gentlemen were duly elected "the Local Executive Committee" for the ensuing year, viz:

ALBERT PICKET, Sen.
ELIJAH SLACK,
THOMAS MAYLIN,
B. P. AYDELOTT,
A. KINMONT,
N. HOLLEY, Sen.
D. L. TALBOTT.

At a subsequent meeting of the Executive Committee, ALBERT PICKET, was appointed Chairman, and ISAAC VAN EATON elected Secretary to the Board.

Digitized by Google

Digitized by Google

CONSTITUTION

OF THE

WESTERN LITERARY INSTITUTE,

AND

COLLEGE OF PROFESSIONAL TEACHERS.

THE Convention of Teachers assembled in Cincinnati, deeply impressed with the importance of organizing their profession in the Valley of the Mississippi, by a permanent association, in order to promote the sacred interests of Education so far as may be confided to their care, by collecting the distant members, advancing their mutual improvement, and elevating the profession to its just, intellectual, and moral influence on the community, do hereby resolve ourselves into a permanent body, to be governed by the following Constitution:

ARTICLE I.

1. This association shall be known by the name of 'THE WESTERN LITERARY INSTITUTE and COLLEGE OF PROFESSIONAL TEACHERS.'

2. Its objects shall be to promote, by every laudable means, the diffusion of knowledge in regard to Education, and especially, by aiming at the elevation of the character of Teachers who shall have adopted Instruction as their regular profession.

ARTICLE II.

1. This association shall be composed of such Teachers of good literary and moral character as may sign this Constitution, and pay to the Treasurer at the time, a fee of one dollar: and such Societies, for the promotion of Education, as are now, or may hereafter be formed, which shall annually send delegates to its meetings.

2. Any gentleman eligible to membership, by paying at one time the sum of ten dollars, shall become a member for life; and be exempt from any further assessment.

3. An assessment of one dollar shall be laid on each member, (except life members) which, if omitted to be paid within one year after the notice has been given him by the Treasurer, shall be considered as a forfeiture of membership.

4. Honorary members may be elected by the Society at the recommendation of the Board of Directory.

ARTICLE III.

1. The officers of this Society shall be a President, one Vice President, and five Directors for each state represented in this Institute, a Corresponding Secretary, a Recording Secretary, a Librarian, and a

Digitized by Google

Treasurer, all of whom shall form the Board of Directory, to be elected at the annual meeting, and serve until their successors be chosen.

2. The President shall preside at the meetings of the Society. In case of his absence, a Vice President, or a President pro tempore shall occupy the chair.

3. The Recording Secretary shall give notice of all meetings, keep a regular record of their proceedings, and have charge of the archives of the Society.

4. The Corresponding Secretary, subject to the Board of Directory, shall be the organ of communication with other Societies and individuals.

5. The Librarian shall have charge of the Library.

6. The Treasurer shall collect and receive all moneys due the Society, and pay them out at the order of the Directors; he shall keep a true account of all the receipts and disbursements, and make a report annually thereof, and oftener if required by the Directory.

7. The Board of Directors shall have the general management and supervision of the Society — with authority to devise and carry into effect such measures as will best advance its interests. They shall appoint competent persons to deliver the annual address and lectures, and recommend to the society suitable persons to serve on standing committees. It shall be their duty to see that proper notice be given of the annual meeting by the Recording Secretary, at least three months previous to the time of convening. They shall appoint their own chairman and recorder, and exhibit their proceedings and report thereon at the annual meetings, and fill all vacancies that may occur in the Board or other offices of the Society.

They shall have power to appoint from their number a Local Executive Committee to carry into effect under their direction all the duties assigned them by this Constitution.

It shall further be the duty of the Executive Committee to procure the annual address and lectures for publication, they shall have the privilege of examining the reports of standing committees and other communications to the Society, and to publish such of them as may, in their opinion, throw light on the subject of education, and they shall have power to fill all vacancies that may occur during the recess of the meetings.

8. Each section of the Directory with its Vice President in the states represented in this Institution, shall have power to admit associates of this body, and shall be charged with the interests of Education within their state, responsible to the general Institute for their proceedings, which they shall report to, at the annual meeting of this body; they shall have power to establish their own by-laws not inconsistent with this Constitution.

Digitized by Google

Article IV.

1. The stated meeting of this Society shall be held annually on the first Monday in October, in the city of Cincinnati.

2. Special meetings may be convened by order of the Directory, having previously given two months notice.

3. The Board of Directory shall hold their stated meetings during the sitting of the Institute, and shall have power to make rules for their government.

Article V.

1. By-laws in accordance with the Constitution may be made at any meeting.

2. No alteration or amendment of this Constitution shall be made unless recommended by the Board of Directory, and agreed to, by a majority of the members present, at an annual meeting.

NAMES OF THE MEMBERS.

Timotmy Alden,
Elijah Slack,
Nathan'l Holley,
John L. Talbott,
M. A. H. Niles,
John Easterbrook,
O. L. Leonard,
Thos. D. Gregg,
Milo G. Williams,
I. P. Van Hagen,
S. M. Wheeler,
Albert Picket, Sen.,
Edward Dolph,
Thomas Maylin,
M. M. Brigham,
C. B. McKee,
F. W. Prescott,
Cyrus Davenport,
Wm. Collis,
Thos. J. Matthews,
A. M. Bolton,
Alban G. Smith,
H. H. Young,
Andrew Harvie,
Rich'd Morecraft,
Aug's Wattles,
Lewis D. Howell,
S. Leslie,
Garah Markland,
John W. Hopkins,
John Rankin,
Abiel Foster,
Geo. H. Matthews,
Wm. Nixon,
B. F. Raleigh,
W. F. Ferguson,
Denmark Forsyth,
David Curtis,
A. C. Wright,
Elijah Hollister,
Silas Woodbury,
A. N. Boalse,
Daniel Drake,
F. Eckstein,
E. D. Washburn,
Wm. H. McGuffy,
Freeman G. Carey,
Alex. Kinmont,
Matthew H. Black,
Jacob B. Wyman,
Isaac Van Eaton,
David L. Talbott,
Darius Davenport,
Ira Clark,
Wm. C. Morrison,
Noah Archbold,
Samuel G. Jewett,
L. H. Van Doren,
Edward Beecher,
Joseph Perkins,
J. M. Sturtevant,
Joseph Buchanan,
F. A. Sayre,
E. T. Sturtevant,
B. O. Peers,
Sam'l V. Marshall,
Jacob Borton,
Thomas M. Quinan,
John H. Brown,
Wm. Reed,
Geo. M. Fry,
Jas. J. Sanford,
Leonard Tobey,
Jos. Herron,
Josiah H. Finley,
Jno. Matthews,
M. L. Edwards,
Jno. Winter,
Jno. C. Young,
C. E. Stowe,
J. N. Farnahan,
Lyman Beecher,
C. Wilder,
S. W. Clark,
Milo P. Jewett,
J. L. Van Doren,
J. Ray,
John Eberle,
Jas. G. Salisbury,
Thos. D. Mitchell,
J. W. Clark,
P. S. Fall,
S. Gibson,
S. Merril,
Z. Casterline,
Willis Collins,
Arthur Whiteside,
J. S. Carpenter,
S. D. Mitchell,
Rob't C. Brown,
Oren C. Thompson,
J. S. Claybrooke,
Le Roy W. Lynn,
T. J. Huntington,
M. Butler,

Digitized by Google

F. E. Goddard,
H. Bascom,
Seymour White,
Wm. Hopwood,
John Jones,
Israel Archbold,
John James,
John E. Finley,
Claud's Bradford,
H. L. Rucker,
Jno. Jennings,
R. T. Davidson,
Thos. J. Biggs,
Geo. Moore,
L. Munsell,
Jno. H. Harney,
Wm. McKee Dunn,
J. U. Parsons,
D. M. Stewart,
J. L. Tracy,
George Graham,
John Hilton,
George McElroy,
John H. Saxton,
S. S. Cole,
Wm. Worley,
Theodore S. Parvin,
John L. Scott,
J. Diall,
Jos. R. Ross,
John E. Tyler,
James B. Bell,
Alpheus W. Blinn,
G. W. Woolley,
Samuel Lewis,
James Brown,
Eli Stone,
Donald McLeod,
B. P. Aydelott,
Chas. McBaen,
J. W. Scott,
Geo. R. Hand,

Digitized by Google

PROCEEDINGS

OF THE

COLLEGE OF PROFESSIONAL TEACHERS.

PART II.

DISCOURSES, REPORTS AND DISCUSSIONS ON EDUCATION.

I. OPENING ADDRESS.

BY ALBERT PICKET, PRESIDENT.

GENTLEMEN:—

We are assembled, once more, to consult on the great cause of education. No cause demands deeper and wiser deliberation, because the effects of its action are intimately blended with man as a moral and responsible being to God, and with the happiness and prosperity of nations. It is the all-powerful means of elevating or depressing the fairest and noblest work of God, either individually or collectively. Such an instrument whose power is incommensurable, requires the combined energies of high and wise intellect, to construct it of enduring materials, and to preserve and regulate its influence. The condition of the world, at the present hour, shows its ascendant and modifying force; it shows the enjoyments and prospects of mind well taught in virtue and knowledge, adorning the source whence it sprung; and under an undisciplied condition, as sinking to degradation and misery. Thus with men individually; but, it is no less true of political bodies of men. The history of nations which have existed and departed, proves that

Digitized by Google

the only substantial basis of national happiness and welfare, is solid education—diffused in all directions—education of the mind—education of the heart to all that is good and excellent—and without which, the most splendid acquisitions of genius are of little or no use to the possessors—meteors which glare for a moment—then expire, leaving nothing behind but their baneful influence. Liberty, the noblest gift of God to rational beings, except Revelation, is incompatible with ignorance and vice. No corrupt people ever remained free, or recovered their freedom permanently, when lost. Corruption of heart makes man a slave; a suicidal wretch. It is education which makes us what we are, all that we hope to be. Not, however, that narrow kind of education which is limited to the acquisition of a language or a science; but, the influence of that education which commences with the hour of our birth and ends only with life—the insensible education going on constantly and powerfully about us—combined with the higher attainments of human science and Christian virtue. We may emphatically term philosophic education the bulwark of a nation; for, every system of instruction, whether circumscribed or not, blends with it the prevailing doctrines of the predominant religion, and of the most eminent philosophers of the country. If these be correct, their influence will be seen in the virtue of the people; if unsound, the consequences will be seen in licentiousness. Rome, so long, as she adhered to the stern doctrines of Zeno, was virtuous, happy and prosperous. When her virtues had been undermined by the unhinging and poisonous philosophy of Epicurus—and victories had brought wealth—corruption, like a desolating whirlwind, swept over the dominions of Rome, opening the door to every species of licentiousness, and driving the people to madness and bondage. Here is a pre-eminent instance of the effects of a moral cause. What did this mighty empire not suffer from the inroads of the Vandals, the Goths, and the Huns? But what were such sufferings compared with the millions of minds which were crushed by their own licentious action? the hell of passion which led them to self-destruction? Physical causes are now what they were three thousand years ago; but has the renowned city

Digitized by Google

of the seven hills, yet reared her head from her fallen state, encircled by new glories? Her mountain scenery—her flowing waters—her rich and beauteous sky—are still there—still the same, as when old Camillus and Cincinnatus drove back the enemies of their country. There was then a moral power alive, and full of energy among the people: and this moral power was derived from the nature of their education. But this influence has long ceased to exist, and the bright land of Italy has become a bye-word of reproach—a land deprived of its ancient glory, and prostrate in the dust. Her hour of regeneration has not yet arrived, nor can it while her people are what they are—nor has the hour of old illustrious Greece—the country of song, philosophy and the arts—nor, of time-shorn Israel, whose voice has long ceased among its olive covered hills. A voice goes up from these lands—those standing monuments of moral and intellectual death and degradation, as the prophetic voice of Daniel went up to the Babylonian king—a voice announcing the sure fate of men individually as well as nations, who neglect the sound cultivation of mind and moral perceptions—or who walk in the splendor of intellectual glory, without care of the heart.

Energetic and controlling as education is, it becomes all who love their country and their God, to advance its cause. From its high importance spring many considerations; among the first, and not the least, the system of instruction pursued and the hands into which such a mighty engine is to be placed. For, we believe, that the mode of education pursued, and they who are its ministers, exercise an unbounded influence. We have seen what ancient Italy and Greece were; we know what they are. We tread the shores of Gaul, and we see wide spread corruption. And who does not know, that, this is owing mainly to the doctrines of such men as Volney, Voltaire and Mirabeau? Their systems of philosophy are false; but, their doctrines inculcated openly by teachers, are introduced into their schools. On the young mind, they are fixed; they are indoctrinated; and become the rule of action in after life. Teachers may be said to possess the means of moulding minds entrusted to their charge, as they choose. Ought they not

Digitized by Google

then to be men of stern integrity and extensive knowledge? They stand in the place of parents, who by a law of Providence, are the most appropriate to teach their children, the great duties and ends of life. But, the condition of society is such, that this charge is committed to other hands; and surely those who voluntarily receive such a responsible trust, ought to be well prepared for the task, and to be selected with great care. For be assured, that the influence of this class of men is great. Can we, from incompetent men, expect good results? Can honey be distilled from worm-wood and gall? Can the Upas tree send forth fruits which invigorate and nourish life? Can the dead trunk throw forth new and healthy shoots? Can unenlightened intellect and debased sentiments, give the noblest acquisitions of science and sentiments of moral virtue? We answer, no. But how little are these things considered by the great mass of the people. They seem to think and act as if it were of no consequence, what the nature of the intellectual attainments of children may be—or, whether their moral perceptions receive a right or wrong direction. Did people think, they would see the inevitable consequences of neglect in these respects. How few indeed of the youth, who are soon to take our places, have been educated in the parental bosom, as the Grachi were in the bosom of their mother, Cornelia; or Washington in the bosom of his mother? How few, seek out men who, like Socrates of old—that venerable teacher of all that was good and wise, and who moved like an immortal and counselling spirit amid the groves of the Illissus—to discipline their children? We are afraid, but few, and it is a sad comment on our times and the nature of man. The thirst for accumulated treasure, and the gratification of unruly desires, have led parents to the neglect of their offspring, and have suffered those inadequate to the task to take charge of the office of teacher—wholly incompetent to proceed successfully in the performance or perfection of the duties which parents have left undone.

That education does not receive due attention, is allowed on all sides; nor, will it be bettered, until people are awakened to the dignity of their true origin and destiny. In order to this

Digitized by Google

end, great minds are endeavoring to diffuse knowledge and virtue by means of books. This is undoubtedly a godlike effort—worthy of an enlightened and Christian age; but there is a mightier lever, whose power when made to act, will be felt in all directions—and that is, when the people at large are awakened to the subject; when superficial modes of instruction shall give place to substantial ones; and when they shall demand men of the highest qualifications, who are conscientious in the discharge of their duties.

We conceive these objects to be among the first of every enlightened body of men; and no body of men should aim at these things more than teachers. As one of the numerous associations, they fall within the scope of our exertions and profession. The business of teachers is with mind and heart —to do for children, what in too many instances, is left undone by parents and guardians, or what they are indifferent about doing. And depend upon it, associations of men like the present, will do much; they will give a new impulse to education; not that they can do it all at once, but their well directed exertions will spread out, and like Christianity in the outset, though feeble, will sweep over, and increase and bring within its influence the great mass of living beings. Christianity itself demands our exertions, and sound knowledge may be considered as its help-mate. They aid the advance of each other.

In this enlightened age, no one who thinks, can doubt the influence of education. It is, as Lord Bacon observed, power itself; and that power, like any other power, may be wielded for good or evil. From its nature and bearing, it belongs only to able hands. The half-informed—the mere smatterer —has no right to tread in a field devoted to the highest purposes—much less the ignorant and vitiated. Such men, like superficial systems, do great harm; and the harm is not perceived till it is too late. The profession of teaching demands men of ability. And even with the best qualifications, the task is great and severe—equally so, if not more, we conceive than the clergyman's; for, teachers have to deal with mind and moral affections, as it were, in embryo—in the vestibule

Digitized by Google

of life—at a period when right or wrong is easily impressed —and great is the influence of habits or principles engrafted by error, by accident or by intention.

I have said that the task of teachers is great, even under the most propitious circumstances, and I might add that it is one of patient and silent labor. Their exertions are not properly appreciated. Unfortunately, they are not viewed according to their real value. The world is apt to measure usefulness by gold and silver, or the pomp and praise which attend the path of individuals. Like the Alchemists of old, who laid the foundation of the science of chemistry; they are little thought of, while their labors, conducted by the midnight lamp, and apart from the bustle of living beings, are laying the foundation of future benefits for a whole people. From the very nature of the profession, the labors of instructers, no matter how solid, or full of merit, are not calculated to arrest attention and applause, like the victories of the soldier or the eloquence of the statesman, although they are more permanent and important. "I do not wish to derogate from the glory of arms, or of political conflicts; but I will say, that able teachers effect a more durable and substantial good to society, who successfully add to the personal merit and happiness of the rising generation, than the gallant warrior or supple statesman. Instructers sow the seed of excellence, which may spring up in a happy soil to aggrandize a nation—and of virtues which may in future ages bless and exalt human nature. When temporary subjects shall have passed away like the morning dew, those which are intended to promote a real and universal good, will continue to diffuse a beneficial influence." If teachers have no other recompense, they have the satisfaction of having done good—and deserve applause, though they may not receive it.

Every reflecting person must feel a deep interest in the subject which has brought us together; and rejoice to see, that the long-neglected business of instruction is progressing rapidly to a dignified profession. It has seen years of illiberal persecution, and its professors seemed excluded from the praises due those, who were endeavoring to serve their country, by the best possible means. But the day of illiberality is

Digitized by Google

receding; the science of teaching, as it is the noblest of professions, is acquiring its just praise; and men of generous sentiment in all parts of the union, are stepping forth from their regular occupations, to aid, and urge onward, and keep in motion, this great moral and intellectual power. The change has been wrought slowly; but no great mental revolution was ever accomplished at once. The Pythagorean doctrine of the sphere, slumbered till the time of Corpernicus and Gallileo. Truth advances by small degrees. Error and prejudice are of giant strength. It required two thousand years, and the genius of Bacon and Locke, to overturn the Aristotelian philosophy. But firmness, intellect and union, are irresistible. They are now in contact with the prepossessions, once so general against those who spend their lives in academic halls. They are reproducing the ancient glory of the profession, when teachers were the friends and counsellors of kings.

And who are more able to place it on a proper basis than teachers themselves? The talent this day assembled, is proof of an ardent zeal in its cause, and an index of the benefits to spring from the college. Its influence is already abroad; it is exciting to healthy action, the energies of the people. Institutions are starting up in every part of the West, similar in character to the college of teachers. And instructers are not alone, but are heartily aided by the community. This is the precursor of a state of things, long desired. The college of teachers has already done much; it has produced concentration of action and thought; nor, will its energies cease, if the members are true to themselves and the people. We may anticipate more extended effects. But they will be the effects flowing from the joint action of many minds. The day of scattered exertion is gone by. Hitherto, teachers have acted as isolated beings; without receiving light from each other—without instruction from the past, as there was no record of success or failure. All was conjecture. No index marked out the path by which one rose to high excellence,—or, by which another was led into error or absurdity. But, the scene is changed. Teachers, like other professional men, see the necessity of an interchange of sentiments and union of

Digitized by Google

action. The change has begun in its proper place; because it has begun with the instructers themselves. No great object has ever been effected, until a class of men have devoted themselves to it. Divines and Physicians have elevated their callings by these means. Why does it not belong to teachers to speak, to write, and to act upon society in reference to education; as well as to clergymen to exert their influence on the subject of Theology? A united body of men command attention and respect—for, they have the power. Each individual shares the deference paid to the whole.

So far as interest is concerned, we have every motive to exertion. But there is a nobler inducement which presents itself to our view. The influence of the present extends itself to the succeeding age, which has a just claim upon our exertions and accumulations of wealth and knowledge; and a right to reproach us with illiberality and selfishness, if we shrink from the duty, which God has inscribed upon his great plan, that one generation shall often sow the seed, that another may gather the harvest. To stand idle, when we have arrived at light enough to show us the way, would be a moral delinquency which would stigmatize any body of men. Benevolence, justice and love of country, urge us onward; besides the rich reward of the consciousness of having done a duty; independent of any substantial benefits in our own day. We abhor that narrow policy which circumscribes the use and value of things to our own immediate reach. Knowledge is of no country; it is of no exclusive age. It must be free. It is the privilege of all; and as it is the basis of political and religious freedom, so it belongs to the future as well as to the present age. It belongs prospectively to each and all of us—to our children—to our children's children—to our remotest descendants. The satisfaction of aiding in giving impulse to education—of making it a national concern—of seeing in prospective view, the mighty influence, that sound, liberal and extended education, must have upon the destinies of our country, is worth all our labor. There is an expansion of feeling—a glowing of the heart—and a gratification of noble ambition, in being permitted to be among the

Digitized by Google

actors in a work which must have great effects on the subsequent generation—"which gives them to live, as it were, to enjoy the springtide and the autumn—and like Abraham, to see afar off, and be glad."

The present age differs from all others, in matters of mind. Education has opened the portals of the temple of science, and is admitting the mass of mankind. Her worship is no longer confined to the few. Mind is claiming its prerogative of freedom and thought. The day of mental despotism is passing away. Great minds in Europe and America are at work. Knowledge is becoming the friend and companion of man. It is found that he is a better Christian—a better subject, by being enlightened. We, of America, ought to rejoice, whose moral influence is felt from the shores of England and France to the plains of Germany and Prussia. The barriers to knowledge are breaking down;—old establishments are adapting themselves to the spirit of the age—and are introducing improved systems of instruction—and good books and periodicals are rendering every man's fire-side a school. Hence public opinion is receiving light and force; the progress of every art and science is quickened. These causes are of comparatively late action in Europe. But how is it with the United States of America? A colony but a few years ago of England, imbued with the spirit of her noble institutions, now occupies a grand place in the new world of Columbus, and stands as a beacon light to nations yet in mental and political bondage. And the spread of education and freedom must go onward. It is now planting its foot on the shores of Australasia; it is settling among the islands of the Pacific ocean. And where we may ask, has the Creator intended that the progress shall cease? "Thus far at least, we know, that he has made our hearts rejoice to see the world filling with human beings, who may be happy, if they will, and to observe that the increase of knowledge, can make the same spot maintain thousands in comfort and godlike elevation of mind, where with ignorance, even hundreds had found but a scanty and degrading supply."

Digitized by Google

When we view our own happy country, we have cause to rejoice. Here every man rests in security under his own vine and fig tree. We see a mighty empire, of but short existence spreading out its giant arms in every direction. The intelligence, the zeal, the knowledge of the only republic on earth, has created in the last thirty years, another like itself and a part of it, in the boundless West. Here, where but a few years ago, was to be seen the interminable forest, untrodden by the foot of the white man, are now to be seen towns and cities, filled with human beings, all active in the various pursuits of life. Here, too, are to be seen temples rising to the living God; and here too, the noble monuments of a people's wisdom, their large school-houses, in which the seeds of knowledge and virtue may be infused into the minds of our children; and who may thus be taught to know and value their rights as freemen of this blessed land, and may preserve by their wisdom and conduct, those inestimable blessings which were transmitted to us by the sufferings and blood of our forefathers.

Such is our happy condition, and such the prospects before us. We have cause for congratulation. A wide field is open to our exertions. Education, the firmest pillar of our government, is our profession. And I trust that while each of us labors in the great cause, we shall bear constantly in mind, that moral goodness in a people is as necessary to their national greatness and happiness, as the cultivation of the general mind.

Digitized by Google

II. DOMESTIC EDUCATION.

LECTURE ON DOMESTIC EDUCATION,

BY T. J. BIGGS.

1. The Harbinger of our country's future weal is seen and heard, in the increasing solicitude of our nation, *for a sound and salutary system* of public instruction. Enlightened public sentiment now harmonizes upon the proposition, that *the perpetuity of our civil institutions, rests entirely*, upon the rightly balanced character of the rising age; assuming the principle, that *knowledge is power;*—the most powerful engine which human agency can wield; the great problem is, to give the mind the right direction, so that the power, thus entrusted, instead of being an instrument of universal evil, may, in the hands of a virtuous people, secure to all future time, the inheritance, which we enjoy.

2. We regard, with unfeigned delight, the claims now so freely and ably urged in favor of *universal moral education*. The common sense of the community, hitherto too little intent upon this object, is now waking up, and the energies of the heart and intellect, are now urging the enterprise of promoting *moral culture*, co-extensive with the diffusion of literary privileges. The fact is now recognized, and beginning to be felt, "that high mental attainments afford no adequate security against moral debasement." This discovery, has been followed by an earnest call, for such improvements in the system of education, as shall unite, most efficiently, the melioration of the *heart*, with the best developments of the intellectual powers. The plain indisputable maxim, that "*The fear of the Lord is the beginning of wisdom*," is fast regaining its right location in the system of human improvement; and the Bible begins again, to take its appropriate place, in the early formation of the youthful mind.

Digitized by Google

3. This I regard as one of the most propitious signs of the times. "Things as they should be," said the lamented GRIMKE, "demand imperatively, that education should be *decidedly religious*. It is granted, on all hands, that religion is the highest interest of man;—that it is the cement of society and the foundation of government; that it is the best safeguard of duty, and a fountain of the purest happiness." With these sentiments I entirely accord; and I see not how American institutions can be preserved, without the universal diffusion of the Christian religion, "emphatically the religion of the people." "Nothing" said the illustrious RUSH, "can be politically right, that is morally wrong; and no necessity can sanctify a law that is contrary to equity. Virtue is the soul of the republic. There is but one method of preventing crime, and of rendering a republican form of government durable, and that is, by disseminating the seeds of virtue and knowledge, through every part of the state." Said another of our American Patriots: "To secure the perpetuation of our republican form to future generations, let divines and philosophers and statesmen, and patriots, unite their endeavors to renovate the age; by impressing the minds of the people with the importance of educating their little *boys and girls*."

It is to the sentiment suggested in the last quotation, to which, as the principal topic of remark, I would respectfully invite the attention of my audience. *Domestic Education*. I select this topic for a variety of reasons: *First*, because I believe, that here originates chiefly all that is either propitious or disastrous, in the subsequent development of character, under the forming influences of public education. Here is the fountain whence flow streams which bless or blight wherever they flow. *Secondly*, because I believe that our writers on education have not usually begun with the *infant*, and thence risen to a consideration of our duties to the youth. They have too generally *begun with* the *youth*; hoping that the evil of the existing system might be corrected at that period of life. *Thirdly*, because, as will be shown in the sequel, parenta obligation in this matter has too generally been regarded

Digitized by Google

as extending to little more than liberal efforts to promote the cause of public instruction—and to secure from others as far as possible, the best instruction for their own children. In this way *parental* responsibility, has sought to relieve itself by substituting others in its own place. Hence a *fourth reason* for selecting this topic. Our public instructers have in numerous instances, been unreasonably required to render a service, in the very nature of things impossible—to fulfill the *parents' duty* as well as their own. My fifth and last reason is, that unless reformation begins here, no matter what perfection may characterize the system, *exterior* to Domestic Education, defect and failure are inevitable—for this most obvious reason, the *pupil* comes too late—his character is formed. The disease is already deeply seated in the system. The infection is virulent, and, except by some extraordinary means, incurable. The reasons thus stated, will serve for the respective divisions to my whole subject.

I. *Domestic Education* claims our attention, as being the fountain of all influences, affecting favorably or not, the subsequent formation of *character*. This is a position so evidently ascertained and recognized by all accurate observers, that it would seem to be a useless effort to bring it more distinctly before the mind. It is however, true, that things the simplest, most obvious, as well as the most necessary, sometimes escape the public eye, and results the most deplorable follow. I will therefore endeavor to give this point a little more prominence, and ask my fellow citizens to give it a more patient consideration. By Domestic Education, I mean nothing more nor less than such a system of parental care and patient effort, as shall secure to the child, at the first dawn of its moral and intellectual life, *good impressions*, and protect it from the invasion of *bad ones*. Here I introduce no claim for the early use of books. The system which I advocate, precedes in its first application all literary instruction.

The infant mind exerts its powers long before books, however simple, can be of any service. A language is learned ordinarily within the first two years of infant existence, and the *elements of future* character are, for the most part, within the same period collected and ready for future action. It has

Digitized by Google

not escaped the observer's eye, that an infant even before it reaches the power of articulate sounds, has learned the language of signs—and exhibits frequent proof of possessing no little practical skill in the science of physiognomy. How early is it capable of a distinct observation, as to the meaning of a parent's countenance, and thence to infer what course to pursue? Assuredly then, this is the period in human existence in which neglect, mistake or mal-administration, in the treatment of mind, must be disastrous. The fountain receives pollution—it is poisoned—and the streams must carry death in their course.

On this subject, the maxims of Pagan antiquity, were full of instruction, and might well be adopted even in Christian communities. "Let nothing base to be seen or to be heard, enter the dwelling in which there is a child." Even the attendant upon the nursery, was required to possess so much of literary improvement, as always to use propriety of language in the hearing of the child. Heathen parents were instructed, to use their utmost caution, to procure the best attendants for their children which their ability could command. The philosophy of that day, taught them that the human mind was like the new made vessel which retains the flavor first communicated; or like the dyed wool, which never could be restored to its original purity. Now, so far as the tenaciousness of the mind for first impressions is concerned, their philosophy was right, as we know both from experience and from the testimony of the Bible, whose philosophy touching this point is, "train up a child in the way he should go, and when he is old he will not depart from it."

If then, Pagan philosophy, whose ken penetrated not beyond "the circumference of the things that are seen," was thus wise and vigilant in protecting the infant mind from vitiating influences, what should parental guardianship, directed and enlightened and cheered, as it may be by the radiance of the Sun of righteousness, secure for the protection of the infant mind! Shall it be said, that the heathen were wiser in their generation, than the inhabitants of this highly favored land, in which moral influences are multiplied and secured by the Christian system?

Digitized by Google

II. My second position is, that to a considerable extent, the mistake has prevailed among the advocates of learning, of commencing with the *youth*, on the supposition that existing evils, evils engendered in earlier life, may be corrected and removed at that period of life. I am aware, that this mistake in some good degree has been discovered, and that no small amount of pains has already been employed to correct this error, and to place this whole question in its *right order*. The American press has, within the last few years, furnished some most valuable periodicals as well as numerous essays, the object of which has been to rectify this popular mistake. The effort has been earnestly made, to give even to infants a new dignity in the eyes of the community, investing their earliest habits with the highest importance, and calling upon us to regard every little ark of bulrushes, as the depository, if not of a ruler or legislator, "yet of a being, possessing the elements of immortal mind, and destined for an immortal existence."

But with what success these efforts have been made, we ascertain with little difficulty. How far soever the theory of the subject may have been favorably received, the practice urged, has made but little progress. The popular practical philosophy, in the matter, pretty generally leaves the nursery to manage for itself. The business has seemed too small—too insignificant for attention from the legitimate source. A business demanding time for which there was no equivalent—a business to which any mind was competent, and which to all intents and purposes, could be as well conducted by the stranger, brought into the family, and whose only object in undertaking the charge, is simply to secure a temporary home. The period of youth, receives somewhat better attention; for now the period is supposed to have arrived, when all previously contracted bad habits, are to be corrected and laid aside. Now, it is presumed, that the hindrances can be easily removed, and the way for successful progress, in moral and mental culture be rendered easy, plain and sure. But against this whole theory, stands in firm position, experience almost universal. Here is the period of human existence, in which the vitiating influences of early neglect, mismanagement, the

Digitized by Google

mistakes of ignorance, and the still worse effects of demoralizing example are realized, and give sad evidence of the advantage which these causes possessed, by operating upon the mind and forming the character, in its most impressible season. Habits thus early formed, entwine themselves with the whole character—they give the predominant hue—and to exchange them for better is as little probable, as that "the Ethiopian should change his skin, or the leopard his spots." Curative efforts by the influence of moral instruction, are for the most part unavailing. The formation of the character at the proper period, to virtuous habits, and a preparation for a useful life by the early inculcation of right principles, is a work of easy accomplishment, compared with the almost hopeless toil of restoring a mind, spoiled through neglect of early and appropriate instruction. Let this error, therefore, in domestic economy be abandoned—the error of supposing, that the most impressible season in human existence, may be neglected and exposed, and that evils thereby incurred, can be obliterated from the character as it rises into youth. It is then, in all ordinary cases too late—too late to send the youthful mind to be formed and guided by the influence of the public instructer. Unpracticed to yield to the early control of domestic discipline, the youth knows not how to bring his untoward mind to submit to the wholesome regulations of the public seminary—acquainted with no will but his own, he can appreciate no obligation, which binds him in the relations of pupil to his instructer, whose right to control he is ever prepared to resist.

III. My third reason for introducing the present topic, is, because, it appears to me that parental obligation in the matter of Domestic Education, has been too generally supposed to be fulfilled by *liberal efforts to promote the cause of public instruction;* and by warm and energetic measures, *to increase the facilities of general education.* In this way parental responsibility has been transferred. We indeed live in an age distinguished for its liberality—a liberality prompted by the *purest* patriotism and enlightened benevolence. To the generous spirit of the age, we owe much that has already been realized in the cause of general education. Our literary

Digitized by Google

and theological institutions, now rising up, the ornament and security of this mighty West, stand the goodly monuments of the noble munificence of the present day. They are pledges too, that the question of means for national and moral improvement, shall never embarrass our country's advancement. In all this exhibition of national character we rejoice and give thanks. But money will not answer all things; nor can it by any means, be a substitute for that influence, which a parent is called to exert in the important duty of Domestic Education. Here is the point and burden of my whole subject—the necessity of securing in the business of home-instruction, the co-operation of those on whom the God of heaven, has by the law of nature, devolved the responsibility. Consider for a moment the circumstances surrounding parental obligation, and which demonstrate the ordination of heaven in this obligation; circumstances which, if duly appreciated and improved, would soon bring domestic instruction to something like perfection. First, what an undefinable controlling feeling of affectionate solicitude, for the welfare of his child, has the author of our existence implanted in the parental bosom—with what ceaseless effort does it operate in ways and means to promote the well being of the child. How continuous and prolonged is that sentiment in a father's heart. What an amount of benefit might not this solicitude secure, were it but rightly directed! Second, that filial reverence, if not previously perverted by bad example or mal-administration, is prepared to bow to parental authority—that confiding reliance which commits every thing to the all-sufficiency of parental ability, and which excludes distrust from the infant breast. Upon what vantage ground, has heaven thus placed the parent for every purpose of exciting a healthful moral influence in domestic education—and how certainly by right administration, might the foundation be laid for virtuous, useful character, in youth and manhood. Another consideration must here be added, and that is, the immense numbers that might and ought to be thus employed simultaneously. Suppose that all these circumstances connected with parental obligation were duly rocognized—suppose that the numerous families which make up

Digitized by Google

our communities, were appropriately engaged in promoting within their individuals circles, a proper system of domestic education, what might be expected soon to be realized as the certain results? They would be such as to show "things as they ought to be."

The system and duty of domestic education, which I here present, and which I wish to see adopted, demand especially, the direct influence of the *paternal* presence. A demand not incompatible with the just claims of other avocations. Of the family circle the divinely constituted head, is the *Father:* to him the eye of the family is directed for protection, support, guidance and counsel—through him, as the earthly source, flow its richest blessings or its bitterest woes. If the principles of religion have formed his character and constitute the basis of his domestic government, his presence is like the dew upon Hermon, cheering, refreshing, enriching to the sacred enclosure, and his children are "like olive plants around his table." Thus shall the man be blessed, whose pious care has rendered his home a habitation of righteousness.

I am well aware how fashionable it has become to eulogize a mother's importance and influence in family education, and this too, not seldom at the expense of the father's. Far be it from me, to undervalue the maternal office. Its value in this department is above all price, and however commended, its worth has not been too highly praised. I appreciate and honor that influence; and therefore I ask for it something better, more substantial than the cheaply furnished material of eulogy—I ask for paternal sympathy and help in her countless, arduous and momentous duties: and I respectfully enter my protest against the current practice, of rolling this tremendo u responsibility upon the maternal charge, upon the plea that the avocations of public life, allow no time for the indispensable aid, which a *father* is bound to furnish in this important work. I will here quote as entirely suitable to my purpose, the views of an experienced teacher on this very point. "Duty would seem to demand that every parent should make it a serious enquiry, how far he is authorized by the law of love for his offspring and his

Digitized by Google

family, to engage in such an amount of business of what kind soever, as to banish him from the bosom of a family of which he has voluntarily made himself the head—to say nothing of that relation as constituted by heaven, as to keep him ignorant of concerns which no one else should know so well; and as to abandon to the care of others, those whom nature and affection have taught to seek in him a guardian and guide. Would it not be well for parents sometimes to reflect, whether it would not be better for their families to be a little less wealthy, if in consequence of it, their children might be rendered more capable of using what they did possess to better advantage? Suppose that a legal practitioner should have some fewer cases on his docket—a physician should attend to somewhat fewer patients—a place-man should not continue quite so long in office, or be content to hold somewhat fewer posts—a merchant should be content with a sphere of business somewhat more contracted—the manufacturer should put somewhat fewer hundred spindles into operation—and the speculator should lose, now and then, a bargain; might not each case in many instances, be compensated an hundred fold in the benefit done to his children by his own personal superintendence of their early education—by forming in them the love and practice of order, obedience, morality, temperance and economy?"

IV. The fourth reason for selecting this topic, is, that our public teachers have too generally been required to render a service, in the very nature of things, impossible—*to fulfil the parent's duty and their own too.* Some people are wonderfully sagacious in finding out the faults and defects of teachers. They are surprised that their children don't learn faster—that they don't behave better—they send them to school, and pay considerable, and yet their children don't seem to be much the better. They then begin to find out, that the fault is altogether in the teacher; he don't understand his business; or if he does, he neglects it—or he is not fit to be a teacher—he teaches only because he has nothing else to do, etc., etc. How many or how few of these sage suggestions are true, or well-founded, I enquire not; but I would respectfully ask, has not the parent, in making his estimate of the neces-

Digitized by Google

sary means for the child's education, somehow or other, forgot to reckon the necessary help which parental co-operation ought to furnish? Has not the parent, in accounting for the want of success in the teacher's efforts, forgotten to bring into the account the neglected infancy of the child, during which period it was acquiring those very habits, which now hinder and prevent the progress of the youth in his education. Don't blame your teacher, as though all the fault originated there. Do not suppose, that the teacher, no matter what his competency be, can by his exertions compensate for the unpardonable omission on the part of the parent. To such a task the best teacher that ever lived, is utterly incompetent. The end to be gained in the education of the child, requires the *mutual aid* of both parent and teacher—separate these and failure ensues.

The teacher has his appropriate sphere—and it requires all his capabilities. In stating what I conceive that sphere to be, without remark on his literary competency, further than to say, that defect here will soon be detected, because public sentiment now demands increasing literary worth in those who teach—I would, while I take for granted his literary merit, ask, does he recognize the *difficulty* and *delicacy* of the business of acting with—and directing *mind?* Is he himself a good man? Has he that elevated sense of his office, by which he recognizes his duty not to man, but to his Maker, in this important sphere of action? Has he that high moral sense which religion inspires, and while teaching youth does he feel that he is forming mind for an eternity of existence? Questions like these show the importance—the magnitude of the office which the educator of youth sustains, and fully indicate that his *own duty*, is indeed sufficient without any other addition. The parents' duty therefore he ought not to assume, for he cannot discharge it. His talent, piety, wisdom, discretion, diligence, firmness, kindness and industry, are in immediate demand for his own service; and when used to their best advantage, with much to encourage and reward his faithfulness, he will see, from causes above his control, much to regret. Let him not therefore be asked to fulfill more than a faithful teacher's duty. But let early domestic education,

Digitized by Google

shielding the infant mind from vicious impressions and vicious habits—preparing it by the bland and salutary influence of parental control, confirming it in the possession of every virtuous sentiment, and familiarizing it with example drawn from the perfect pattern of the author of Christianity, thus prepare the pupil to come to the place of public instruction. Then will obedience, respect and docility be the characteristics of his conduct as a learner; and the result will be complete success.

V. My last reason for suggesting this general topic, is, that unless information begins at this point, no matter what perfection belongs to the systems, exterior to Domestic Education, defeat and failure are inevitable. I do not by this statement mean to say, that there will not be again, as there have been already, illustrious instances of those who have surmounted the greatest obstacles, and emerged from the deepest adversities of early neglect; and in spite of the most untoward beginnings, have risen high in intellectual and moral worth and become burning and shining lights. But these were exceptions to the rule, and such must be all similar examples, unless reformation shall begin at home. On what ground can we reasonably hope for success, while things *at home* remain as they have been? The evil is radical, and what will it avail to prune the external branches, while the root is allowed still to deteriorate? "Make the tree good—the root—and then the fruit will be good." And why may not this reformation begin at home at once? Is the necessity for it doubted or denied? Does not every parent feel that something ought to be done, and might be done to improve the domestic circle in this respect? Has he done what he feels he ought to have done, and might have done? Is not this proverbially an age of improvement? Is not our land full of the wonders of art from mechanical inventions—and are not the facilities for promoting our civil, commercial, and literary institutions, multiplying on our hands a thousand fold? Shall we witness the efforts of literary associations, and the employment of the best talent of the nation, sedulously laboring to prepare the best system of education; and with all these in our view, shall we still refuse to make the requisite and corresponding efforts at home?

Digitized by Google

Having now stated and discussed my reasons for selecting this topic for the present occasion, allow me to state, what in my opinion, are the *desiderata* to a competent system of Domestic Education.

1. A just recognition of the responsibility of parental obligation as constituted by the appointment of heaven. This sentiment lies at the foundation. It is a first principle in the doctrine of parental duty. To every parent is intrusted the care of an immortal mind—the heaviest of all human responsibilities.

2. A just appreciation of the native character of the child, inheriting a nature prepared on the first openings of the mind, to exhibit moral obliquity and affinity to any and every vitiating influence, with which it comes in contact.

3. A faithful reference to the Bible for counsel and direction as to the appropriate means for the right management of the infant mind, with a cheerful confidence of success in the faithful application of the means.

4. The practical application of some such general principles as the following viz:

(1) That more depends on the *prevention* of evil, than on the application of the best remedy. Experience abundantly confirms this rule. It is comparatively easy to prevent the formation of a bad habit, but very difficult to lay it aside.

(2) That precept and advice, however good, unless enforced by a consistent example, will avail but little. This every body understands.

(3) That to *form* a good habit is of much more importance than to inculcate the wisest rules.

Nothing within the range of human duty, requires more patient effort, than the serious business of Domestic Education; and for this reason, no doubt, many a one shrinks from the attempt. Its difficulty is the reason why it should be vigorously undertaken, and perseveringly maintained. It has this encouragement, that success sooner or later will reward the faithful effort. To the specific subject of discipline in Domestic Education, this essay makes but little reference. The best discipline, in my opinion, is, that influence upon the tender mind, which the kind, affectionate, intelligent interest of the

Digitized by Google

parent, for the good of the child, will in all ordinary cases not fail to exert. Let the heart of the child be secured by that exhibition of conduct, which flows from Christian principles cordially adopted, and all that is requisite in the use of discipline will usually be gained. And when the suggestions contained in this essay shall exert their due influence throughout the communities of human society, and by their seasonable application, produce the reform in the domestic circle, for which this essay pleads, then will our homes be the abodes of purity, intelligence, and love. Our academies and colleges will be furnished with ingenuous youth, whose minds brought by pious instruction into alliances with the infinite source of all knowledge, will range through the regions of truth and science, preparing by the best of all attainments, "the fear of the Lord, which is the beginning of wisdom," for usefulness on earth—and an exalted sphere of glorious action in a better and brighter world. And as it respects our beloved land and nation, we shall be beautiful for situation—the joy of the whole earth; for "wisdom and knowledge shall be the stability of our times and strength of salvation."

Digitized by Google

Digitized by Google

III. EDUCATION OF IMMIGRANTS.

AN ADDRESS DELIVERED BEFORE THE WESTERN COLLEGE OF TEACHERS, DURING THEIR CONVENTION HELD IN CINCINNATI, OCTOBER, 1835, AT THE REQUEST OF THE EMIGRANTS' FRIEND SOCIETY OF CINCINNATI.

BY C. E. STOWE, PROFESSOR OF BIBLICAL LITERATURE, LANE SEMINARY.

I appear before you this evening, in behalf of the "Emigrant's Friend Society," an association, which has for its object the education of the foreign children resident among us. Of our immigrant population several are Scotch, who, speaking our own language, can enjoy the advantages of our common schools, and immediately become amalgamated with our native citizens. There is also a small community of Welsh, who speak their native language. They have a religious society of their own, superintended by a faithful pastor; they are moral, industrious, and valuable members of society, and, I believe, educate their children principally among themselves.

But by far the largest part of our immigrant population is German. There are not less than 10,000 Germans in Cincinnati, and its immediate vicinity, including those only, who live so near the city as to attend church here on the Sabbath. Of these between 2000 and 3000 are Protestant, the remainder Catholic. They are principally from the kingdoms of Wirtemberg, Hanover, and the other northern and western states of Germany; some from Saxony and Bavaria; and a very few from Austria and Prussia. They all speak their native language, in its different dialects, among themselves. Not more than a fourth part of them can speak English well, and many do not understand it at all.

They are generally an industrious and thrifty class of people, most of them depending for their subsistence upon

Digitized by Google

their daily labor; though some, particularly among those who remove into the country and purchase farms, are men of considerable property. A good farm, owned and cultivated by himself, is a German's paradise; and the highest reward of a noviciate of industry and economy. Recently, the number of men of property among the immigrants has increased. Generally, when they arrive here, they are people of good morals and steady habits; but the numerous *whiskey shops*, which, under the name of *coffee houses*, blot our city in every direction, and many of which are kept by Germans, are nearly as efficient an instrument for corrupting them, as the devil could desire. It is but justice to them, however, to say, that their habits in respect to temperance, are quite as good as those of the native population in like circumstances.

Among them there are from 1200 to 1500 children of a proper age to attend school; and from the fact that they are foreigners, and speak a foreign language, most of them are deprived of the advantages of our common English schools. Even those who can speak English, are in many instances deterred from attending the English schools, because their foreign garb and accent expose them to the ridicule of the native scholars. They have had good advantages for schools in their own country, and the parents, and the children who had attained a suitable age before they emigrated, can generally read and write the German with facility. The enlightened policy of the Prussian government has rendered it almost impossible for a child to grow up in that kingdom without receiving a good business education; in the other northern states of Germany, among children twelve years of age, there is probably not one in twelve who cannot read and write; and in the provinces on the Rhine, in addition to their native tongue, they generally have a competent knowledge of French.

When they first arrive on our shores they are always anxious to educate their children, and their anxiety never ceases until it is extinguished by the contagious influence of the money-loving habits of our own population. They have made very praiseworthy efforts to sustain schools among

Digitized by Google

themselves; but owing to poverty in some, penuriousness in others, and in all, the discouraging circumstances which encompass strangers in a foreign land, these efforts have been quite limited; and of the 1500 immigrant children, it is believed not more than 200 have received benefit in this way. Besides, it is their great desire to receive an *English* education; and this is what they ought to have. Perhaps, also, 200 children of German parents may be found in our different English schools; and after this very liberal allowance there still remain 1100 immigrant children in our city entirely unprovided with the means of education.

The first considerable effort in behalf of these children was made, a little more than two years since, by some students of Lane Seminary, who, with the help of benevolent individuals in the city, established a Sunday-school on Main-street, above the canal, and collected a library of suitable books, for the express purpose of instructing the German children in the English language, and the principles of the Christian religion. These efforts were very gratefully received, and the school numerously attended. More than 250 children were at different times received into the school, and the school-room was always crowded with parents watching with delighted interest the progress of their children. These efforts, however, were frequently interrupted by various casualties; and at best they were uncertain and altogether inadequate to the wants of the German population. The necessity of something more permanent and effective was deeply felt.

About the middle of March last, some young men in the city and from Lane Seminary, formed themselves into an association for the express purpose of instructing the children of foreigners in the English language, the principles of republican government, and the truths of the Bible, which they denominated the "Emigrant Friend Society." May fourth, they opened an evening school with very few scholars, for the benefit of youths of both sexes, who could not afford to leave their employments to attend school during the day. May 10th they opened a Sunday-school, with 40 scholars, and June 1st, a regular day-school for children. They have

Digitized by Google

since by their own efforts procured and commodiously finished, a good school house in the centre of the German population, capable of accommodating 300 children; and furnished it with a good library of suitable English books, and considerable apparatus. They have obtained two permanent and well qualified teachers whom they pay for their services, and have just applied to the German Reformed Synod at Pittsburgh, for a third who may be familiar with both the German and English languages. Besides these, they have secured the gratuitous services of several teachers for the Sabbath-school. The present number of scholars, (Oct 7th,) is in the evening-school, 30; day-school, 80, and Sabbath-school, 130; and many more are expected during the winter. There have been 150 different scholars in the day-school since it was opened in June, but from 60 to 80 is the average daily attendance.

As to the capacity and desire of these children for instruction, take the following testimony from one of their teachers:

"They are generally very attentive. There are scholars in the day-school of eight or nine years of age, who commenced with the alphabet, and have attended school about two months, that now read very well in the Testament.

"Three girls about 12 years old, directly from Germany, and having been here but a few days, after being at school five days, were able to spell without the book easy words of four or five letters, articulating the letters and words correctly. Young men who have attended the evening-school, and commenced with the alphabet, read very well in common reading.

"A few girls of the age of 16 or 18 that were instructed I think not more than 12 evenings, and a few times at the Sunday-school, read very well in the Testament, and one or two of them quite fluently."

One of the most active members of the association says, that "the children are uncommonly apt at learning, and much more attentive than American children."—"We are sustained in saying that they manifest an astonishing anxiety and aptness to acquire our language." It is universally true, that no people so easily and accurately acquire a foreign language as the Germans. Ideality and language are their prominent developments.

Digitized by Google

In view of these facts, is there not encouragement to labor for the intellectual and moral elevation of our immigrant population? and do not the young men who originated and have thus far sustained this noble enterprise, deserve the approbation and assistance of an enlightened community? The means are still altogether inadequate to the end proposed. Allowing two hundred children for the German schools, two hundred for German children in English schools, and two hundred in the schools of this association, there still remain in this city and vicinity, nine hundred immigrant children destitute of the means of education, and the number is constantly increasing.

I have made a plain statement of facts; and to my mind they are facts of thrilling eloquence.

It is a work of the highest benevolence thus to receive the wandering stranger, to provide for the wants of his mind, and prepare him for usefulness, elevation, and happiness as a citizen of our own happy country. None but he who has felt it, can know all the loneliness and heart-sickness, of the poor immigrant when he first finds himself in a foreign land, surrounded by people of strange habits and an unknown tongue. How sweet in such circumstances is the voice of unexpected sympathy, especially from the lips of the intelligent teacher, inquiring after the moral welfare of himself and his children? It is on this account, that attention to the stranger is so earnestly and affectingly enjoined in the Bible. *Thou shalt neither vex a stranger nor oppress him—for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.* (Exod. 22: 21. 23: 9.) Oh, who that by experience *knoweth the heart of a stranger*, would desire to *vex* or *oppress him*, and not rather treat him kindly and do him all the good in his power? *Be not forgetful to entertain strangers; for thereby some have entertained angels unawares.* (Heb. 13: 2.)

But if neither the feelings of benevolence nor the precepts of the Bible have power to compel us to extend our fostering hand to the stranger; it would seem that an enlightened regard to our own interests might induce us to do it. A

Digitized by Google

nation's strength is in the number and moral worth of its inhabitants; and the vast extent of our still uncultivated territory demands the hands of millions of cultivators. Of the fifteen hundred millions of acres in the United States, but nine hundred millions are now under cultivation, and even these are as yet imperfectly improved and might be rendered immensely more productive. On the largest calculation, our cultivated soil is to the uncultivated only as five to ten. Let us then invite cultivators who are now starving in overpeopled districts; and let us see to it, that as fast as they arrive they be made intelligent, virtuous, religious, or at least have the means of becoming so. This vast ocean of mind which is already rolling in upon us—how glorious to make it all available for good! What an empire would this be! How unspeakably superior to the glories of all the empires of the ancient world, founded in conquest and sustained by oppression! planted in blood and watered by the tears of captive millions! Empires on which the Prince of Darkness only could look with complacency! But here we would have one, that would be an object of joyful contemplation to the Almighty Prince of Peace!

Let us now be reminded, that unless we educate our immigrants, they will be our ruin. It is no longer a mere question of benevolence, of duty, or of enlightened self-interest, but the intellectual and religious training of our foreign population has become essential to our own safety; we are prompted to it by the instinct of self-preservation. The wave of immigration has begun to roll from the old world to the new, and no human power can stop it; our civil constitution affords perilous facilities for foreign naturalization, and it is probably too late to think of amending it. Perhaps it is not desirable; perhaps a wise Providence intended that we should have this spur in our sides to stimulate us to the requisite efforts in behalf of the moral welfare of the oppressed millions who are taking refuge among us.

In the year 1833 forty thousand immigrants were landed at the port of New York alone, and probably not less than one hundred thousand at the various ports of the United

Digitized by Google

States; an amount not much below the natural increase of our own population. Some of these, as may well be supposed, are of worthless and abandoned character, the sweepings of the streets, and the dregs of prisons and poor-houses, sent here in many instances by the local civil authorities to rid themselves of a nuisance. On this topic, I will present a few startling facts from a report recently presented to the city council of Boston, by A. Simmonds, Esq.

"As nearly as can be ascertained, the number of persons supported for longer or shorter periods of time in the year 1834, in the Almhouses of the four principal American cities were as follows:

New York,	Americans,	1893,	Foreigners,	2093
Philadelphia,	"	1676,	"	1895
Baltimore,	"	675,	"	479
Boston,	"	542,	"	841
		4786		5308

"It is thus seen that Boston is more burdened by poor emigrants than any other Atlantic city, in proportion to population. In some of the counties of New York, bordering on the Canada frontier, the evil is still greater. Of 187 persons admitted in 1833 into the poorhouse in Clinton county, (on Lake Champlain) 152 were foreigners, [that is, 35 natives Americans, to 152 foreigners!] The foreign poor in Niagara county, poorhouse were in

1830	33
1831	61
1832	111

"The Matron of the Munroe county house, near Rochester, stated, that two thirds of the persons in the house were foreigners, and that some of them had been inmates of English workhouses. An overseer of the poor in Rochester, says that seven-eights of those who apply to him for relief are foreigners, and the state of things in the new city of Buffalo is quite similar. The bulk of these foreigners are from Great Britain; in Philadelphia and Baltimore a small proportion are Germans." [This fact is an honorable testimony to the general character of the German immigrants among us. In the foreign population of Baltimore and Philadelphia, the Germans decidedly predominate; and yet but a *small proportion* of the *foreign paupers* are from this people.]

It was unnecessary for the British "poor law commissioners" of 1833, to recommend "*that parishes be authorized to pay the passages of paupers out of the country.*" Such was already extensively the practice. Capt. John S. Davis of Portsmouth, N. H., a respectable and intelligent ship master, states that in May, 1829, he was in London,

Digitized by Google

where he saw in the North American hotel, two English gentlemen, who stated that they were the Wardens of a parish; that they had procured the passage to New York of about thirty of their parish paupers, *had got them willing to go*, clothed them, paid their passage money, and made them up a small purse. They further remarked, *that this was the most economical disposition that they could make of their poor.* At that time, says Capt. Davis, the exportation of parish paupers had become in England, a well known and regular business, and certain *American* vessels were called the "*workhouse line.*" It is an undoubted fact, that the increase of foreign paupers into the United States has increased greatly since 1830, not so much by their introduction into the United States' sea ports direct, as by the way of the provinces adjacent to New England and New York. The state laws requiring masters and owners to give bonds or pay commutation money for alein passengers, prevents to some extent, the landing of paupers in the ports of the United States. But they impose no obstruction to the introduction of the late tenants of English workhouses from Canada by land. * * * * * * * * *

Complaints are every where made of the impositions practiced by foreign paupers and rogues who claim charity. While so many British poor crowd the Atlantic cities and the Canadian frontier, it does not appear that Canada is burdened by American poor. By the annual report of the Montreal general hospital, an institution similar to the poor houses in the United States, it appears that the inmates for the year ending May 1st, 1835 belonged to

Canada,	51
England,	114
Scotland,	54
Ireland,	588
United States,	5
Germany,	7
Total,	819

Now, we have no choice left. These people are in our midst; they are coming among us more and more: and we must labor, we must labor incessantly and perseveringly to prevent the evils, and to secure the good which may arise from their association with us.

It is not merely from the ignorant and vicious foreigner that danger is to be apprehended. To sustain an extended republic like our own, there must be a *national* feeling, a national assimilation; and nothing could be more fatal to our

Digitized by Google

prospects of future national prosperity, than to have our population become a congeries of clans, congregating without coalescing, and condemned to contiguity without sympathy. The graphic imagery which the genius of oriental prophecy applied to the unwieldy and loose-jointed Roman empire, would in this case be still more fatally applicable to our own widely spread republic.

"And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things; and as iron, that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potter's clay an d part of iron, the kingdom shall be divided, but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with the miry clay. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly brittle. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men, but they shall NOT CLEAVE ONE TO ANOTHER, even as iron is not mixed with clay." (Dan. 2: 40, 43.)

If this mingling without coalescing were so destructive to the Roman empire, which was encircled with the iron arm of a military despotism, how much more speedily ruinous will it be to a nation like ours, which is held together only by the bonds of a correct and harmonizing public sentiment! We must tolerate no clans, if we would be a strong, a united, and a happy republic; clannishness in our country must be as dangerous in its influence, as it is every where mean and narrow in its origin.

The judicious and patriotic Washington clearly foresaw the evils of a clannish feeling which might be likely to arise among the native population in different sections of the union, and in his Farewell Address, affectionately warned his countrymen against it; but even he had no apprehension that this danger was to be so alarmingly increased by such an overwhelming rush of foreign immigration. This is a danger unanticipated and not provided for, by the wise founders of our civil institutions, and we must meet it the best way we

Digitized by Google

can. It is a difficulty that could not have been foretold by any human sagacity; and with more than mortal strength must we labor to turn the threatening evil into a great and permanent good.

It is altogether essential to our national strength and peace, if not even to our national existence, that the foreigners who settle on our soil, should cease to be Europeans and become Americans; and as our national language is English, and as our literature, our manners, and our institutions are of English origin, and the whole foundation of our society English, it is necessary that they become substantially Anglo-Americans. Let them be like grafts which become branches of the parent stock; improve its fruit, and add to its beauty and its vigor; and not like the parasitical misseltoe, which never incorporates itself with the trunk from which it derives its nourishment, but exhausts its sap, withers its foliage, despoils it of its strength, and sooner or later by destroying its supporter, involves itself in ruin. It is ungrateful as well as dangerous for the foreigners who are among us, to make for themselves interests that are different from the interests of the whole nation, and to sustain candidates for public office on the ground that they belong to their people; and partizans who tamper with feelings like these, are sowing seeds which will produce harvests of dissension and blood. What is their nation? and who are their people? Their nation is the American nation, and their people are the American people; or they have no business on the American soil. We must become one nation; and it must be our great endeavor to effect this object so desirable and so necessary to our national welfare.

The most effectual, and indeed the only effectual way, to produce this individuality and harmony of national feeling and character, is to bring our children into the same schools and have them educated together. The children of immigrants must be taught English and prepared for the common English schools; and the safety of the republic requires that destitute children should be sought out and made to attend the public schools. The public schools should be our best

Digitized by Google

schools, and possess a character sufficiently elevated to secure the patronage of the influential and the wealthy, that all the children of our republic may be educated together. This would be our strongest national ægis, the surest palladium of our country. Private schools for special purposes would not be discontinued, but their encouragement and patronage increased; and the descendants of different nations need not forget, but might still know and love the language and literature of their father-land. "So many languages as a man learns, so many times is he a man," said the sagacious Charles V. of Germany: a child can learn two languages as quick and as easily as one; and he to whom two cultivated languages are thus vernacular, has from his earliest years two entire hemispheres of intellectual vision, instead of being confined, as most of us are, to one, and the mere fragments of others. Moreover, if the Germans in this country do not receive an English education, they will unavoidably fall below the general standard of intelligence among us, because excluded from the common sources of information, and will form an inferior caste, hostile to improvement and an easy prey to demagogues. I should strongly suspect the motives of an intelligent man, who would object to giving the German children an English education.

Education should also be in the highest sense universal. Elementary education must be every where essentially the same, for we have the same intellectual powers to be developed, and the objects of science are the same, in every part of the world; and the limiting of elementary education to suit the peculiar circumstances of a particular country, can serve only to confirm prejudices, to confine and narrow the mind, and prevent its onward progress. The Chinese have for ages been carefully educated, and their education has been scrupulously adapted to the peculiar circumstances of their own country, to make them good citizens of China; and the consequence is, that they have stood aloof from all improvement that was not of native growth, and are now very much as they were two thousand years ago. Modern European education has been conducted on different principles; it has never been national but always universal; and in two

Digitized by Google

centuries modern Europe has done infinitely more for her own glory, and the world's advancement, than China has done in twenty. The same contrast will appear if we compare the national education of the Hindoos, the Persians, and the Turks, with that of the Germans, the French, and the English. How can the superstructure be extensive and safe, unless the foundation be broad and deep? How can we know of what the human mind is capable, if our study of it is confined to its developments in one age, in one country, and under one set of circumstances?

It is in this way, it is by a common education, founded on the broadest principles of universal science, that we are to prevent the evils of clannishness among our diversified population. The question next occurs, how shall we prevent the evils of viciousness and crime?

To do this, education must be Christian, it must be founded on the great principles of the Bible; as they have found by experience in Germany and France, and as we too shall find by bitter experience in this land of popular freedom, if we educate without evangelizing. The Bible, without dogmatic comment, just as it is in its own simplicity and majesty, should be the text book of religion and morals in all our institutions of education, from the primary school to the university and professional seminary. Different sects may enjoy their own peculiarities among themselves and in their own churches, just as the descendants of different nations may enjoy the language and literature of their fathers by their own firesides, and as the inhabitants of different states may enjoy their own rights and laws within their own limits; but let all unite in effecting the one great common good, in laying the corner stone on which the enjoyments of all must rest. Clannishness and exclusive sectarianism spring from the same bitter root of ignorant prejudice and narrow selfishness, and are equally hostile to the interests of a free republic. We all owe a common duty to the government which protects, and to the religion which purifies and preserves us.

Cincinnati possesses peculiar advantages for the commencement of such a work as this; and the designs of Providence

Digitized by Google

are shown in the fact that the work has been in reality begun. There are here the beginnings of a noble public spirit on the subject of education, which more than its commercial prosperity or architectural beauty entitle this city to its proud appellation of Queen of the West. The tasteful and commodious edifices which have recently been erected for the use of the district schools in every part of our city, are an ornament such as no other city in the Union can boast of; and the very sight of them makes one feel proud to think himself a Cincinnatian. Proud indeed, should we be, and with reason too, were it not for the humiliating spectacle of the dram-shops which disgrace and curse our city, as much as the school-houses honor and bless it. *The Drunkards* sing *woe to our crown of pride*, and make *our glorious beauty a fading flower*. (Isa. 28: 1.) May the time speedily come when this reproach will be taken away!

Another advantage which Cincinnati possesses is, that we have here the very best materials to begin with. Our foreign immigration is almost exclusively German; and in the German national character there are many traits which render them peculiarly susceptible of improvement, and fit them to become exceedingly valuable as citizens of our republic.

There is in the German mind, when well developed and refined by education, a deep and quiet enthusiasm, a speculative tendency, a romance, which would mingle with and modify to great advantage our too strong earthliness of disposition, and our too eager pursuit of immediate physical utility. The Germans are proverbially honest, and some of their civil institutions are such as could not exist except among an honest people. In the city of Hamburg, for example, taxes are never assessed on individuals; but the officers announce the amount per cent. on property which the expenses of the city require, and then each citizen goes on a certain day and deposits in the public chest what properly falls to his share. No one knows how much another pays, there is no responsibility but that which is furnished by each man's conscience and sense of honor; and yet the whole amount deposited never fails to bear the right proportion to the valuation of the city. I first met with this statement in

Digitized by Google

Madame de Stael's Germany; but it seemed to me so incredible that when Dr. Julius was here I asked him if it were really a fact. He assured me that he was himself a native of Hamburg, and had spent more than thirty years of his life in that city, and that the taxes were always assessed and collected in this manner. I have also been told by an intelligent and trustworthy merchant from Bremen, that the same custom obtains there. How would such a mode of taxation probably answer for Cincinnati, or New York, or any other of our large commercial cities? I think no one will deny that a liberal infusion of this homely ingredient of honesty into our national character, would materially improve it.

The German too is generally orderly, respectful, and religiously inclined, not disposed to set law at defiance, or undervalue existing institutions, or engage in popular commotions; and Schiller truly said, that if the French revolution could have taken place in Germany, the character of the people would have made it a blessing, instead of being, as it actually proved, a curse to mankind. In this respect, a little of the German mixture would be very useful to our too great impatience, irreverence, and proneness to popular excitements.

It is sometimes said, and with too much truth, that our Germans do not exhibit those interesting traits; and that often they are among the most sordid and least improvable part of our population. I answer, that our Germans are not properly educated, their minds are not developed, and the circumstances in which they are placed tend to make them penurious. As foreigners, they have not that pride of personal character which tends to keep up our native Americans; and the great facilities which they find here for the acquisition of wealth, turn the whole force of their minds, while otherwise unoccupied, into this channel. Men of high standing in Germany, who have visited this country, have said to me: "We never saw such Germans at home as we find here; you have spoiled them: they have lost their native virtues without acquiring others to compensate for them." Let us no longer corrupt, but rescue this mass of valuable mind, and make it the stay and glory of our land.

Digitized by Google

National character is often greatly improved by the commingling of different ingredients. The peculiar excellencies of the English character, which have given it its vigor and preponderating influence, and made the English almost the universal language, and those who speak it, masters of nearly half the globe, originated in the mingling of the Norman French with the Saxon German; and that too under all the disadvantages of haughty conquest on the one hand, and hated subjection on the other. Our present circumstances are infinitely more favorable. We can unite under all the sweet influences of affection, of gratitude, and of reciprocal advantage. Let us, then, make the most of the German mind that is among us; and from the mixture produce a compound, which, like the Corinthian brass, shall be more precious than the purest gold.

Digitized by Google

Digitized by Google

DISCUSSION

ON THE

PRECEDING REPORT.

REMARKS BY THE REV. JOSHUA L. WILSON, D. D.

[REPORTED BY CHARLES MCBAEN.]

MR. PRESIDENT —In view of the very interesting discourse to which we have had the pleasure of attending; and in order to arrive at some definite object; I beg leave to submit the following resolution.

Resolved, That this College of Professional Teachers, highly approve of the object, of the Emigrant Friend's Society; as exhibited, in the able address just delivered.

In offering a few remarks, in support of this resolution, it is not necessary for me to say, that the subject of emigration from European countries, has become one of deep and absorbing interest. It has caused a deep excitement throughout our beloved Union. This has arisen from various causes; some of which have been exhibited, in the excellent discourse which we have just heard. Of late years, many minds have been revolving this great subject; and they are still turning it in various directions.

It seems that many patriotic men, have had under consideration, a variety of methods, by which, either, to prevent the great influx of foreign population, or at least, *such* as is supposed to be dangerous to the existence of our republican institutions. I believe, however, that a greater portion of our citizens have considered the vast extent of our territory, as ample enough for us all. Many great and good men, however, after taking a full survey of our extensive country, and taking into consideration the nature of our free institutions, and the character of those who emigrate hither from foreign lands, think it necessary to make an entire change, in the mode by which foreigners become citizens. But I am of opinion, that there is yet in our possession, a much better remedy. I believe that if foreigners were brought to mingle with us; if they were to receive literary and religious instructions at our hands; they might prove an accession of population, highly advantageous to our community; and when we recollect the precepts, which are given to us by the highest authority—precepts, which are

Digitized by Google

connected with the highest and purest state of benevolence, that we "shall not vex the stranger neither oppress him;" we cannot but rejoice *in*, and favor *this good work*, in which the Emigrant Friend's Society is so worthily engaged.

Concerning then the education of the foreign emigrants, the best method of elevating thier character, and operating, so as to bring out its best elements into action, I shall leave to other gentlemen in this house, who can give it a better support than I feel myself, at present, capable of affording.

BY E. D. MANSFIELD, ESQ.

Mr. President:—I am much surprised to find the German population of this district so large. Its number, is much beyond what I had anticipated.

I am highly in favor of the objects of this society. It seems to be the only means which we now have in our power, by which the German emigrants can be made an integral part of our happy population. It is astonishing, to witness the vast tide of emigration, yearly flowing in upon us, from all nations. The whole number of the emigrant population, coming into our country, directly, and indirectly, by the way of Quebec, New York, Philadelphia, and Baltimore, can hardly be less, than one hundred thousand annually. Then, let any one calculate the whole annual increase of our population; and after subtracting from it, the yearly increase of the blacks, let him ascertain the amount added by natural increase, and compare it, with that added by foreign emigration, and he will learn the surprising fact, that during the years, 1832—33 and 34, the increase by foreign emigration, was at least one third of the whole increase. It is also a fact, that cannot escape the most careless observer, that the most numerous, interesting, and important portion of our emigrant population, is the German.

It is also worthy of notice; that they generally possess habits of industry and economy, and that they settle together, and form distinct communities, as has been the case, not only in Pennsylvania and New York, but also, in many of the inland counties of Ohio. Hence, it has happened, that in most countries in which they have settled, they still remain a separate and distinct people.

In order to obviate the result of these facts, their seems to be no other means, by which we can so effectually arrive at social *amalgamation*, as through the medium of this, and similar societies.

Digitized by Google

Then, unless we wish to see clans generated in our country, let us foster and cherish such institutions. We have already too many examples of this kind, among the Irish, as well as the German population of the United States. I have indeed sometimes thought, that it was necessary, that our naturalization laws, should be altered, and modified, so as to exclude the foreigner from the polls. But the time for this action, is now past, and in fact, morally, it would be of no avail. So long as they remain a distinct social race, their children will grow up to years of maturity, and come to the polls, with the same notions, prejudices, and peculiar views, which their fathers entertained. And perhaps we *ought not* to, (if we could,) exclude the foreigner from our country, or the right of suffrage.

America, should still be the assylum of the oppressed of all nations, and the home of the brave, as in the days when our fathers fled from tyranny and oppression, to seek in a new country, and under new institutions, the peaceful home of freedom and happiness. We should *rather* cultivate the emigrant foreigner's better part, and *qualify* him, for the enjoyment of our high privileges, and republican institutions. We *ought* not to say to him; "thou shalt not inherit the rich blessings, for which our fathers fought and bled, and which a kind and bountiful Providence has provided for us." Were it in our power, we ought not to erect a barrier, to prevent the ingress of the foreigners into our country. What then remains, to break down this distinction between the native and the foreigner. What remains; but the method proposed by this society. In my opinion, there is none so effectual. Let us take their children then, and educate them in the same schools with our own, and thus *amalgamate them* with our community.

After all that has been said and done upon this subject; the method adopted by this society, seems to me to be the most effectual, and almost, the only resort, we have in our power. For these reasons, I approve of the objects of this institution, and tender it and its friends, my hearty co-operation.

BY A. KINMONT.

Mr. Kinmont, spoke in favor of the resolution offered by Dr. Wilson, and in approbation of the principles advocated in the lecture; he said that they were truly American; that is to say, they were not exclusive, but *inclusive;* they were for embracing in the arms of fraternity, all that was valuable and good in foreign character, and for enhancing and enlarging the native *stock* of American feeling and nobleness, by contin-

Digitized by Google

ual additions of excellence. That the great motto of American generosity is this, "give and it shall be given unto you;" that *this* was the revealed philosophy of heaven, and had first been practically illustrated on the scale of national bounty, in this Western Hemisphere; that here had been opened not merely an asylum from political misery, but also the door to the enjoyment of all the rights and dignity of humanity; that some incidental evils it is true, might spring from this noble philanthrophy, but in the long run it could not fail to be the best, both for the giver and the receiver. That the Emigrant Friend's Society had taken the right course, and a happy general amalgamation of otherwise heterogeneous elements would be the result of their exertions, and the German American, would prove a valuable citizen, and the already wide-spreading Tree of American liberty, in consequence of this judicious engraftment, would be adorned with a still more goodly show of fair and beautiful and glorious and useful fruits.

BY DANIEL DRAKE, M. D.

Mr. President:—I have seldom listened to a public discourse with greater pleasure, than to that which has just been delivered. Indeed, I did not note a single thought or sentiment, that I could have wished had been suppressed; and the deep and sustained attention of this numerous audience is evidence, that the excellencies of this address were properly appreciated. I trust its effects will be commensurate with the comprehensiveness of thought and benevolence of feeling, by which it is characterised.

Sir—no other place but Cincinnati could have brought forth this discourse. The views of society which it presents, could only have been taken by a resident of the West: and especially of that city which has opened its eyes, to the numerous and diversified elements that enter into its composition—which has attempted to ascertain their relative importance—assign their various reciprocal influences, sought to extend in an equal degree, an ameliorating influence to all. Thus, Cincinnati, I believe, is the only town in which, among other manifestations of interest in the great cause of education, a society has been formed for the intellectual and moral culture of the German peasantry, who, in latter years have transferred themselves in such multitudes to the United States.

Here is the place, sir, where from the collision of minds, assembled from all nations, new ideas are generated, and original plans of social improvement laid down. Our population—even this very audience, is

Digitized by Google

composed of representatives from almost every civilized nation: Not servile adherents, following at the heels of a conqueror, but enterprising lovers of freedom, emigrating to improve their condition; and full of aspiration to a higher level of society, than that from which they departed. The spirit of social improvement buoyed them up, until the ties which bound them to their native soil were snapped asunder; the same spirit has enabled them to brave the storms of the ocean, and effect a permanent lodgement on the banks of our beautiful river. Of the German emigrants, whose condition now occupies us, it may be said, they have left the picturesque valleys of the Rhine, for the free, fertile, and peaceful shores of the Ohio.

But, of these and of all other emigrants, it must also be said, that many of their social peculiarities and national prejudices, do, of necessity, cling to them, and may impart to our society a diversified character. Such a community is not a compound, but an unconsolidated mass; and to acquire uniformity, it must be subjected to the crucible of social amalgamation. The school-house is that crucible, and the schoolmaster is the only alchemist who can bring fine gold out of the crude and discordant materials. It is only, sir, on the children and youth of our emigrant population, that we can act with effect. The feelings, modes of thinking, and customs of the parents, are so fixed, that they can, at most, be but slightly modified; and if their vernacular tongue is different from our own, they will prefer to use it still. As native Americans it is our duty to prevent an entailment of these upon their children; and the hereditary establishment among us of a distinct caste of foreigners. Pennsylvania, by not attending to this in due time, is compelled to cherish in her bosom an exotic population; which, it is true, possesses many valuable qualities, but still remains to this hour unimbued with the principles of her institutions—uninspired by the spirit of that social and political improvement, which every where else, is active. The Emigrant Friend's Society is directed against this conservative tendency; and if properly encouraged by the present and future efforts of the general community, cannot fail to be successful. I am convinced sir, that there is a strong disposition in the younger portion of our German population, to adopt the fashions and language which belong to this country; and, as professor McGuffy remarked last evening, on a different occasion, the children will re-act on the parents, and the young become the teachers of the old.

To have evidence of this, one need but stand, on a Sabbath morning, near any of the German churches of our city, and observe the costume of the families, either Papist or Protestant, which are about to enter. The parents will be dressed according to the fashions of Germany, but the children, to a great degree, in that of the United States; the mothers will appear in caps, only, or even with naked hair, the

Digitized by Google

daughters in bonnets, made according to the prevailing fashions of the city. Let us then persevere, and we may hope to shape the rising generation to our own model, and give such activity to the work of social amalgation, as will, at last, secure uniformity of character; and may raise that which left to itself would be a foreign and inferior mass, into an element of social strength and beauty—in harmony with the other elements of Western Society.

There is, sir, much to admire in the German character, and I am happy that the discourse of this evening, has been confided to a gentleman so eminently qualified to make a just estimate of that character. Industry, frugality, temperance and honesty, are virtues which they seem to me to possess, in no ordinary degree. In my professional intercourse I have found them inclined to make compensation. Their means, in general, are not ample; but they manifest a disposition to remunerate, and show that a principle of integrity is deeply rooted in their constitution.

From having lived in a country where the accumulation of property is beyond the reach of the *caste* to which they belong, many of them on arriving among us, have not yet formed the notion of its being attainable beyond the degree that will supply their immediate wants. One of our wealthiest citizens, who has to a great extent been the friend and patron of this class of humble emigrants, related to me the following fact, which illustrates what I have just said. A tenant brought him a much larger portion of his *crop* than the landlord's share. The gentleman told him, he had brought too much, but the German answered no, for he had kept as much as his family would need till next year.

It has been observed, however, that a short residence among us, is sufficient to awaken in the German, the idea of accumulation; and that an intense love of property is rapidly developed. The desire was, then only dormant and it becomes importunate, as soon as it is stimulated by the new opportunities, by which he is surrounded. In this respect, he resembles the Indian, who till after the discovery, which brought him ardent spirits, had not a propensity to intoxication; but as Williams, in his excellent history of Vermont, has observed, as soon as he tasted, he had a new and insatiable appetite awakened. So urgent is the desire for property in the German mind, when brought under circumstances favorable to its attainment, that we have numerous examples of its being steadily accumulated, at the expense of every intellectual acquisition. Thus the equilibrium of the character is broken up, and avarice carries forward the individual, in the path of gain, with a singleness of purpose, that is incompatible with the moral and social duties, which are binding alike on the rich and poor. And what, sir, is the remedy for this vitiation of character? The whole of this numerous assembly will give the answer, education—intellectual and moral education—and it

Digitized by Google

only. Our public schools must be thrown open — their children must be attracted in, and provision made to instruct them in the English language. They should be received into our Sabbath schools — associated with our children, and instructed in the principles and morals of the Christian religion. They should be taught the rudiments of our political systems — inducted into the duties of freemen; and enlightened on the social relations as we understand and practice them. In this way, and this way only, can they be Americanized. We cannot accomplish the object, by *commanding* them to become Americans. No sir. We must resort to the means of social naturalization; and, not with the Germans only, but the Irish, Scotch, and even the English emigrants; but few of whom, without preparation, are fitted to become integral portions of our society. But the difficulty with the latter is much less than the former, because they and we speak a common language; and have many identities, or, at least, strong similarities, in manners and customs.

Now and then, we hear complaints from our eastern seaports, that the emigrants of Europe, are a serious cause of embarrassment; but I doubt whether any city receives a greater *proportion* of foreigners, than ours; sequestered, as it seems to be, in the depths of the Union, and yet we have suffered from them in no special degree. Let our eastern brethren, employ the means of social and political acclimation, and they will keep down the embarrassment of which they complain. It is not, in reality, a disadvantage to any community to have emigrants thrown upon them. England was peopled by invaders and emigrants from different nations. The United States have been peopled in the same manner and must for generations be subjected to new and diversified infiltrations. But who among us does not look upon English society, after that of his own country, as the best in the whole world. Sir, in building up a new state, it is a great advantage to have many new elements — they neutralize each others prejudices, enlarge each others views, and develope a public feeling of a more liberal quality. But there must be a nucleus to every society; and this brings me to say a few words on Buckeyeism. Many who are now present, know that the word *Buckeye*, was long since applied, as a slang phrase, to the native children of the Valley of the Ohio river. Imposed upon them by the later emigrants in derision, it is for them to ennoble the appellation, rather than cast it off. It is they, sir, who must constitute the central and governing element of our society, for the indigenous of every land, of right and necessity, occupy that place. In the social fabric of a new country, the native born are the warp — the emigrants but the filling. Buckeyeism, then, is not partyism; and to cherish it where we are now assembled, is not to build up a clan, but a community; that shall be endowed with the feelings and aspirations which attach man to a particular spot and give him an interest in its prosperity

Digitized by Google

and distinction. In the formation of our social character, the group of natives will exert an influence, on the successive groups of emigrants, who in turn will produce a reactive effect, but the former will prevail over the latter, who are perpetually absorbed and disappear; becoming assimilated with the native body, and serving but to give it a character of freshness and vigor. To the quickening of this operation should all our efforts be directed, and to encourage those who have engaged in the good work of patriotism made known to us by the discourse of this evening, is the object of the unpremeditated remarks, with which, at so late an hour, I have ventured to trouble this assembly.

Digitized by Google

IV. PRACTICAL EDUCATION.

DISCOURSE ON THE IMPORTANCE OF A MORE PRACTICAL EDUCATION.

BY J. L. SCOTT, A. M.

The great and ultimate object of our association is, in general terms, the advancement of the cause of education. In order to this, however, one of the subsidiary objects is mutual information and improvement, among those who are professionally and practically engaged in this important department of life. We come together on these interesting occasions, not only to encourage and strengthen each other in our common work, and to stir up the attention of the public to the subject: but also to cast into common stock, for the benefit of the common cause, the results of our individual experience; to compare views; to propose and digest plans of improvement both in generals and details; and, if possible, by the contact and collision of mind with mind, to strike out something new for the more efficient promotion of the great object.

Permit me then, Gentlemen of the Association, and very respected Audience, in contributing my small mite to this important object, and to the entertainment of the occasion, without further preface, to turn your attention by a few plain remarks to a topic, which, however it may have been incidentally touched upon, has never been made the subject of distinct notice or discussion in any of the addresses which have been delivered before you, or, indeed, as far as has come under my eye, in any of the essays with which the press has of late teemed on the general subject of education. And yet it is one which appears to me, as the result of my own experience, to be of vital importance in the successful communication of instruction. The topic to which I refer as the foundation of the following remarks, is *the importance*

Digitized by Google

of giving a more practical character and bearing, to our instructions in a course of education.

By my subject, as thus announced, let me not be understood as joining in with the hue and cry which has of late been sung through all its changes in our ears, by our modern self-esteemed reformers, against what in their wisdom, they have been pleased to denominate useless studies; merely on the score of their not being applicable, immediately and in specific form, to the practical purposes of life. Such misguided zealots for utility,—immediate, direct, palpable, utility,—either have exceedingly narrow views of the great ends of a general course of education; or else, like all other enthusiasts and fanatics, in their zeal for what may perhaps be a good cause, they push forward headlong, with their eyes fixed upon their single object alone, blindly and recklessly trampling over every other principle in their mad career. The truth is, there are very few of the branches studied in a general course of elementary education, which a man in any of the learned professions, or any of the common departments of active life, will ever have occasion to use in distinct and specific form. How much oftener will a preacher in the pulpit, or a lawyer at the bar, or a statesman in the senate chamber, have need to introduce into his public and professional performances, an analysis of mental states, or any of the general principles of Natural Philosophy, or Astronomy, or Chemistry, than his mathematical demonstrations or his knowledge of the ancient Classics:—that we should thus be deafened with the cry, "Away with the one,—crucify them," while we spare the others? Indeed, what occasion has a man in professional life ever, except in a very rare instance indeed, to recur in form to any of his elementary principles, in any of the departments of his early education? And yet what would he be, or what could he do, without them? These are not the fruit that is to be reapt; but the seed and the tillage. And the whole field of mind is to be cultivated, and not merely a little spot just about the stalk that is expected to bear the fruit; the whole surface is to be elevated, and not merely here and there a little excrescent hillock to be thrust up.

Digitized by Google

But this discussion does not belong to my present purpose. I would just merely premise, that the kind of practical education to which I refer is of entirely a different nature. It relates to mode and plan of instruction, rather than to subjects. What I mean is, that we who are engaged in communicating instruction, ought to turn our attention more to the shewing of the connection of theory with practice; that we ought to use a greater fund of illustration and example from practical life; that we should make it more of a point to shew principles in their operation and action, by experiment, by observation, by their applications to the various useful arts and other concerns of life; that we should thus let the student not only into the mutual connection and dependencies of principle and practice, theory and application, but also into mutual connection and dependencies between the different elementary studies themselves; as, for example, between mathematics, and mechanical philosophy and astronomy, between Ancient Classics, and Philology and Belles Lettres, between intellectual science, morals, and law. In short, I mean that we should in every way endeavor to make the student a practical man,—to give him as he goes along an idea of the utilities of the various branches which he studies, both direct and intermediate, that he may see and understand that his elementary course is not, as it too often appears to be thought by students, a kind of gauntlet that he must run by way of penance or trial, merely to please the whims and antiquated notions of parents, guardians, or instructers, before he can be initiated into professional life; that he may see and understand that the acquisitions thus made, are not a mere useless lumber, to be thrown aside when he goes out into active life, or stowed away into the musty storehouse of *unusables;* but that they all have their use, all their application, all their value; and not only so, but that the various parts of a course of liberal education is one connected web, so interlaced and woven together, that take away a single thread, and all is unravelled, and falls apart into mere tattered fragments.

But it may, perhaps, be asked, is not this the mode always pursued in a course of education? In the communication of

Digitized by Google

instruction, are not the abstract principles always illustrated by reference to example and application, and exhibited as carried out, and in operation in their practical results? Granted. This may be in some measure always done. Indeed it would be impossible to give education at all without some degree of practical instruction. The mind cannot be fed on pure abstractions. It requires, and must have at least a portion of its aliment of a less refined and ethereal character, in order to its sustenance, its growth, its vigor. Every example for practice under a rule in arithmetic is a case of practical application. Yet how many scholars, suppose you, who have "cyphered clear through the arithmetic," as they, and perhaps their vain and silly parents call it, and have "worked all the sums," and are turned out from the schools as full-taught arithmeticians, are fit to go immediately into business, or know how to make applications of their rules to the actual concerns of life? I had rather trust an ignorant old Shylock, who knows little more arithmetic than his multiplication table, with the instinct of avarice, and a head of common sense brains, to help him out at a question of simple or compound interest, than fifty such theoretical arithmeticians fresh from the school.

And so I might bring examples from every department of study and business, and especially from the higher departments. The truth is, that in a great majority of instances the student has been educated in a pure region of abstraction, between which and real life there is in his mind an entire disconnection—a great gulf fixed. And hence it is, that when he goes out into practical life, like David with the armor of Saul, he throws away his theoretical principles, not only as useless, but worse than useless, an unwieldy encumbrance, and goes at it with nature's simple sling and stone of plain common sense and discretion. Hence, too, all the clamor of our modern utilitarians about useless studies. They have never seen their utility, and they therefore sagely conclude they have none. What *they* have never seen surely cannot exist. To be serious; these men never studied these proscribed branches with any rational or clear conceptions of their higher ends or use. However much they may profess

Digitized by Google

to have been enamored with the studies, and filled with enthusiasm in their pursuit, their love and enthusiasm has all been a blind one. They have, perhaps, waded through with much blind and slavish labor, beguiling their minds in their weary way with the notion, that they have really grown mightily in love with their studies, and when this stratagem failed, consoled themselves with the idea, that the knowledge they acquired was to act as a kind of talisman or charm to perform wonders, and to remove mountains of difficulty for them, when they got out into active life; not by any natural law of connection between cause and effect, not by their laying their own shoulders to the wheel, or putting weight upon the lever thus afforded them, but by a kind of supernatural and miraculous influence, with which their imagination has invested them. And as they have, of course, been disappointed in the result, they are for throwing the whole away as useless. Many such students there no doubt are. They are not scholars, they are not men of real science and learning, men of real and general expansion of mind; but they are mere sciolists, mere plodders. And such are the very men that often set up for reformers.

Now, what I wish to insist upon in this discourse, is the importance of changing the mode of instruction so as to correct, or rather prevent this evil; to give the student a little taste of the practical utilities and application, at the same time that he is acquiring the elementary principles. And let it not be said, that this is already sufficiently done, in at least the great majority of cases. Who among us, my fellow instructers, let me ask, has made this point as prominent in his attempts to communicate instruction as he ought? Who among us has combined as much practical knowledge with his instructions in abstract branches of education as he might? True, we may have improved somewhat upon the old dry and lifeless plan of *boring* the student with mere elementary principles and abstract theories; we may have learned to travel a little beyond the narrow circle and routine of the text book; we may have learned in some measure to diversify and render practical our instructions by illustration, by example, by applications to use, drawn from the various

Digitized by Google

quarters and departments of practical life. But have we done it, have we made a point of doing it to the extent that we might, and that we ought? Have we thus endeavored to make the course of education a great and golden chain, whose links, mutually united and depending upon each other, and made to suspend and support all the practical operations and concerns of life? If not, and I think it will be granted that there has been, and still is in a great many instances, a serious deficiency in our modes of instruction in this respect. I hope my remarks on this subject will not appear entirely gratuitous and uncalled for, nor myself be looked upon as having engaged in the thankless task of carrying coals to Newcastle. In proof of the importance and advantages of such a mode of instruction as I have recommended, I remark:

1. It is important in order *to give value to abstract studies.* The great end of practical education is of course actual utility. We do not study merely for study's sake, but to prepare ourselves for action. I would not, however, be understood as discarding entirely all idea of the pleasure arising from intellectual exercise, or of the culture and training which the mind derives from the study of abstract truths. These, aside from any considerations of ultimate and practical applications, are in themselves no mean considerations for the time and labor spent in study; at least to a mind not of the most sordid mould,—a mind whose highest aspirations are not for mere material gain. They are, indeed, themselves a species of utility, and the basis of a species of value, ranked by the political economist under the head of *immaterial wealth.* But still these are not the great ends: they are the incidental, and not the direct and ultimate objects of an education. Men are not educated to be mere walking *intellectual abstractions,* but *bona fide,* active, useful men. And their education is to fit them for this active usefulness.

I am a utilitarian, therefore, on the subject of education, but not one of that stamp who in their ultra zeal and rage for retrenchment, would be for throwing to the winds, every thing which is not seen to bear at once and immediately, on some practical purpose or operation in the concerns of life; particularly the concerns which we may fancy the most important. Such utilitarianism reminds us forcibly of the question

Digitized by Google

which the story puts into the mouth of his Majesty, the present King of Great Britain, when called upon to subscribe towards the expense of the construction of the great telescope, by means of which the marvellous discoveries were said to have been made in the moon, at which the learned world was lately set so much agape. "Will it be of any use to navigation?" was the sage question of his sailor-Majesty. And when satisfied on this point, he is represented as having given a *carte blanche* for the whole cost. He was a utilitarian of the true, orthodox modern stamp. The navy was his world, and unless the thing was going to bear immediately upon its benefit, it was, as a matter of course, worth nothing; if, however, as he became satisfied, it had such a bearing, no expense was too great for it.

But is nothing, let me ask, to be made of the intellectual culture and enjoyment derived from abstract studies? Is nothing to be made of those dependencies of one branch of education on another, to which I have already alluded—those intermediate utilities which they thus exert, although not themselves palpably and immediately applicable to the practical purposes of life? Is nothing to be made of the enriching of the mind with a fund and variety of general knowledge, and the ripening and mellowing thus given to the fruits of its production? Is nothing to be made of many of those abstract principles, which although never yet found to be applicable to any practical use, may, perhaps, as has been the case in a thousand instances before, be found hereafter to embosom within them, values and utilities of incalculable importance, which some fortunate stroke may yet bring out? What wonderful developments of this kind are daily taking place! And what would have been the fate of many of the invaluable improvements of modern times, had the pruning knife of the utilitarian been exactly, and according to his own rule, applied?

Who, for example, would have thought beforehand, that an individual, amusing himself with the mysterious attractions and repulsions, of a bit of black mineral for iron, was paving the way to the discovery of a principle, by the aid of which, commerce spreads her sail to every wind, and the navigator

Digitized by Google

strikes out into the open ocean without dread? Who would have thought that he who first amused himself with rubbing a piece of amber, and observing its alternate attractions and repulsions on light substances, was developing a principle by which we were to be taught to arrest the vollied lightning in its course, and disarm it of its deadly bolt? Who would have thought, when Dr. Black was pursuing his investigations on the subject of latent heat, than which, nothing could have appeared at first more theoretical and inapplicable to practice and use, that he was making way for the introduction of all the wonders and miracles of the modern steam-engine;—the steam-barge, which like Leviathan, "maketh the deep to boil like a pot,—the steam-car, which outstrips the wind in its course. Examples might be indefinitely multiplied, not only from physical science, but from mathematical, metaphysical, and classical studies, and indeed every department of education, illustrative of the fact, that principles have been from time to time developed, which, though at first entirely abstract and theoretical in their character, and apparently incapable of any practical application, have been found afterwards to be of incalculable practical utility.

At the same time, therefore, that I would eschew the opinion that nothing in a course of education is useful, the appplication of which to use is not at once seen, as beneath the character of a scholar; I would say, that wherever those practical utilities and applications are known, they ought to be communicated in our instructions, at least to a considerable extent, in order to give value to the abstract principles, of which, in the language of the Geologist, they are the outcroppings. Without such practical instruction connected with them, these principles are like gold in the mine,—rich veins, indeed, but entirely unavailable in that state to use,—entirely destitute of value until dug up, and put into circulation. And the man who pursues abstract studies as mere abstractions, and with no ulterior or higher end, must, from the very nature of the case, have very limited and imperfect views of their utility or value. Hence it is that we sometimes hear from such men such language as this, about some particular study; say that of mathematics. They, too, were extravagantly fond of

Digitized by Google

mathematics in their younger years, or when at college; but now, after years of experience and observation, they can aver that they never derived one iota or tittle of benefit from their knowledge of the science. And they seem to think that their supposed fondness for the study in question, gives a kind of a *fortiori* force to their testimony against it. Now, we must be permitted to say, that whatever may be the learning of such men, and it will readily be confessed, that there have been men of high scholarship in other departments, that have talked in this way; they never were mathematicians in the higher sense of the term. And they have deceived themselves with regard to their supposed love for the science. It was not a rational, but a spurious love. They did not love the science for its real excellence. They never saw this excellence. They loved it as the end, and not as the means. They were delighted and tickled with the mere finger-work and tassel, while the real texture of the web was unperceived. They have been amused with the mere range-work of the outer wall, and the carving and sculpture of the steps and portals, but they have never got within, into the *penetralia* of this great temple of science. They are but sciolists in the branch which they profess thus to admire, and much more in those higher branches of physical science which hang upon it. Whereas, if they had only gone a little farther; if they had traced out its principles in their applications to the higher sciences, and seen the instruments of utility which they afford; if they had thus got into the inner temple, and had a view of the dazzling splendor and magnificence which the interior presents, they never would have discarded the way by which they entered. The end, thus, is seen to give value to the means.

2. Such a practical mode of instruction as I have been endeavoring to recommend, is important in order *to teach the scholar how to use and apply his principles.* The elementary knowledge is one thing, the use and application of it, quite another. Now, the object of an education is not merely to furnish the mind, but also to teach it how to use its furniture;—not only to provide the tools, but also to teach their use, and to give the skill and strength of muscle

Digitized by Google

to handle and apply them. And when the first of these alone is done, not half the education is accomplished. Of what use is a great mass of learning, without any power or knowledge to use it? And yet this is precisely the predicament, in a great many instances, of those that pass for learned men. They have, it is acknowledged on all hands, a vast amount of learning; but it appears to be almost entirely unavailable to them in any practical way. Although it is granted that, like sir Hudibras, they have a great store "of wit;" like him too, they are "very shy of using it,"—at least to any useful purpose. And this, for the simple reason that they know not how. They are mere novices with all their pedantic learning; infants, in the armor of a giant. Encumbered and trammelled by it, like Falstaffs men, "they walk as if they had gyves on." And often this infant in armor is crushed down and smothered under the load of his own panoply.

This is not a mere fancy sketch; but in real life in all the departments from the highest to the lowest, we find men continually going out from their course of education with their stores of principles and facts, but with scarcely any idea how to apply them to use, in the matter of fact, business and duties of their particular station. An individual some time since, presented himself to an examiner of teachers for the district schools, in a neighboring county, as a candidate for recommendation, professing to be master of, and capable of teaching any of the common branches of an English education, and among the rest the arithmetic, in true old *pedagogical* phrase, "clear through." The examiner being busy at the time, and happening to have a stone wall before his door which he had just been getting built, and of which he wished to know the content; he concluded to make a practical case subserve the purpose of a general examination, and gave him the solid content of the wall to determine. This was a kind of matter of fact business for which our master of the ferula was entirely unprepared. He expected to be called upon to repeat his rules which he had "learned and conned by rote," and perhaps to "cypher out" some of the "sums in the book;" and when taken in this practical

Digitized by Google

way he was completely put to his wits' end. He however took the measuring rule, and went at it. He labored and sweat much, like Horace's poet, but could effect nothing; and finally was obliged to give the case up, as one of the indeterminate problems.*

Now, of what use are rules to such a one? He may have stores of rules, and formulas, and theoretical principles, but they are all a mere dead letter. When he comes to apply and lay down his rules and principles upon the practical concerns of life, owing to his ignorance of the material with which he has to work, of the connection between his theories and matters of fact, and of the exercise and use of the tools, he is completely impotent and non-plussed;—a mere child and novice with all his learning. How many such learned children we have in the literary and scientific world! Whereas if a little taste of the practical use were communicated along with our theoretical instruction—just so much as to show the connection between them, and the mode of application of the one to the other; how much more efficient and useful men would we turn out from our schools. True this practical knowledge may be learned, as it must indeed be learned at some time, and in some way or other, if the individual is ever to be of any use or respectability in the world,—after he enters upon active life; but it is a second course of education, and there is much loss of time, if not of advantage, in the acquisition. When, as if this were done during the elementary course, he would go out into life a full grown man, thoroughly furnished, ready for action, and fitted for filling, with respectability and usefulness, his particular department, without loss of time or labor.

3. Another argument, in favor of this practical mode of instruction, is *the greater facility which it affords the student in receiving and understanding abstract principles.* Every one at all acquainted with the nature of mind, and conversant

---

Since writing the above, I have had my recollection on the subject freshened and corrected, by the examiner himself from whom I originally had the anecdote. It appears that finding by experiment its utility as a test of scholarship, he kept the case as a standing problem with which to pose ignorant pedagogues; and that one actually did solve t, and made something upwards of *one hundred* perches of stone out of what was perhaps about *twelve*.

Digitized by Google

with the business of instruction, knows how difficult it is to bring abstract truths to bear sensibly, and to fix themselves with any thing like clearness of conception, upon the mind. There is a certain refined temerity and nicety about them, which renders it difficult in many cases, even for minds in a high degree cultivated and intellectualized, to lay hold of them with any thing like firmness of grasp. As for untrained minds, *they* are apt to look upon them with a certain vague and indefinite glare, like the eye fixed on vacancy. Owing to this same want of clearness and distinctness of mental vision, in some measure, no doubt, it is, that we have so much jarring and clashing of opinion, so much war about words in metaphysical and other abstract sciences; when, as in the Scotchman's metaphysics, "neither understands exactly what the other is talking about," even among men of the most acute and trained intellect. Hence it is too, that men of sense may write or speak nonsense, and other men of sense may read or listen to it so long, without either of them detecting it; a fact which Campbell, in one of the chapters of his Philosophy of Rhetoric, has so finely analysed and elucidated, and which he no doubt correctly refers to the principle of Abstraction. The man and his hearers have both got bewildered and lost in the wide and open field of his abstractions, where there is no individuality to fix attention, or to serve as landmarks to direct the course.

By the aid of this same principle we are enabled to explain the fact, that a student will nominally go through the study of a branch of science or literature, and memorize all the rules and theoretical principles, and yet know nothing understandingly about it—have no practical or valuable knowledge of the subject. The words and ideas have not been to him the real pictures of things. He has never thought of laying the principles along side of the resultant or correspondent facts, and, therefore, has no true idea of their coincidence or relation. "But do you mean," said a young miss, who had gone through her course of study in geography, to her uncle one day, as he was holding up an apple before her, and twirling it round to illustrate to her the figure and rotary motion of the earth, "but do you mean, uncle, that the earth is *really* round, and

Digitized by Google

turns round like the apple?" "Why, certainly;" said he, "did you not learn it in your Geography?" "O yes," said she, "I *learned* it, but I never *knew* it before."

God has so constituted us, composed as we are of both a corporeal and spiritual nature, that ideas which come to us through the avenue of the external senses, always impinge more forcibly upon our minds, and are comprehended more readily and clearly than those which are the subjects of pure intellection. And on the same general principle, abstract truth is always more easily and effectually communicated by means of sensible representation, or practical example or illustration. There is a kind of materialization of the principle or idea—a bodying of it forth to the "mind's eye" in vivid and living reality—a giving to what otherwise would be, in many cases, an

——— "airy nothing,
A local habitation and a name;"

by which the mind is enabled to seize upon and comprehend, in some measure intelligently, what, without this aid, would pass off from it in a mere chime of words.

To this principle we may refer the whole system of trope and metaphor, and comparison in human language. It is a principle in the human mind which God has seized upon in his communications to man. Hence, all that system of type and symbol, of allegory and parable with which both the Old and the New Testament abound. We have an example of it in the two holy sacraments of our most holy religion—baptism and the Lord's supper. We have examples of it in the various external and symbolic representations, through which as a vehicle, the events predicted in ancient prophecy were conveyed. We have it especially exemplified in all that vast and splendid system of rites and ceremonies given to the Jews for their directory in worship—the services and sacrifices of the tabernacle and temple—"the ark, the altar, and the priest."

We have the same exemplified in the mode of our Lord's teaching. He scarcely ever taught by abstract principle, but almost always by example, by parable, or by illustration. Does he wish to teach the effect of divine truth upon different

Digitized by Google

minds; he presents the abstract truth in sensible form, in living, moving reality. "A sower went forth to sow, and some fell by the wayside, and some on stony ground, and some among thorns, and some on good ground," &c. Does he wish to shew the mixture of evil and good in the world, or of hypocrites with real christians in the church: "An enemy came and sowed tares." Does he wish to teach the union of himself and his members: He is "the vine," they are "the branches." On a certain occasion, being asked by one what he must do to inherit eternal life, after enjoining on him the observance of the commandments, he does not go on to teach him in abstract form, that he must have that disposition of love to God, and love to man—that feeling of perfect devotedness of heart, and purpose, and life, and all, to the glory of God, and the good of his intelligent creatures, which alone can fit a man for the enjoyment and intercourse of heaven; but puts the thing to a plain, practical test. "Go," says he, "sell that thou hast, and give to the poor." The instruction was understood and felt, far better than would have been a lengthened didactic discourse; and the test had its effect, for the man "went away sorrowful." On another occasion, he was asked by one, the question, "Who is my neighbor?" He does not go on to prove, by a train of abstract moral reasoning, that all men are neighbors and brothers, but he tells a plain and simple tale about a certain man, who was going down from Jerusalem to Jericho falling among thieves, and about a priest and Levite, his own countrymen, passing him by, and leaving him in his distress, and a good Samaritan, with whom his nation would have no dealings, befriending him and saving his life; all bearing upon and illustrating the point he wished to inculcate, till by the time the story was through, the answer to the question, "Who was neighbor to him who fell among the thieves?" flowed spontaneously from the mouth of the inquirer himself: "He that shewed mercy on him." Examples might be multiplied illustrative of the mode adopted by this divine Teacher, in communicating instruction, by which it was brought home to the mind of the hearer with an irresistible power and force.

Digitized by Google

And might not teachers now learn a most useful lesson on this subject from him who taught as never man taught?

I am happy to have it in my power to adduce, under this head, the authority of so great a name as Sir John Herschell, whom no one I trust will charge with reducing down and materializing the style of education below its proper dignity. "Although it is something new," says this deservedly celebrated young man, in his excellent little treatise on Astronomy, "to abandon the road of mathematical demonstration in the treatment of subjects susceptible of it, and to teach any considerable branch of science, entirely or chiefly by way of illustration, or familiar parallels; it is yet not impossible that those who are already well acquainted with our subject, and whose knowledge has been acquired by that confessedly higher and better practice,"—viz., the mode of mathematical analysis and demonstration,—"may find their account in its perusal—for this reason, that it is always of advantage to present any given body of knowledge to the mind in as great a variety of different lights as possible." "Besides," continues he, "there are cases in the application of mechanical principles, with which the mathematical student is but too familiar, where, when the data are before him, and the numerical and geometrical relations of his problems all clear to his conception—when his forces are estimated and his lines measured,—nay, when even he has followed up the application of his technical processes, and fairly arrived at his conclusion,—*there is still something wanting in the mind*, not in the *evidence*, for he has examined each link, and finds the chain complete; not in the *principles*, for those he well knows are too firmly established to be shaken,—but precisely in the *mode of action*. He has followed out a train of reasoning by logical and technical rules, but the signs he has employed are not pictures of nature, or have lost their original meaning as such to the mind: he has not seen, as it were, the process of nature passing under his eye in an instant of time, and presented as a whole to his imagination. *A familiar parallel or an illustration drawn from some artificial or natural process*, of which he has that direct and individual impression, which gives it a reality, and associates it with a name, will,

Digitized by Google

in almost every such case, supply in a moment this deficient feature—*will convert all his symbols into real pictures, and infuse an animated meaning into what was before a lifeless succession of words and signs.*" And he concludes, by adding with a noble candor of confession, "as we are very conscious of having, in making such attempts, gained for ourselves much clearer views of several of the more concealed effects of planetary perturbation, than we had acquired by their mathematical investigation in detail, we may reasonably hope that the endeavor will not always be unattended with a similar success in others.

Not a word need be added to the able reasoning in this paragraph, to prove the importance of this mode of instruction by illustration, example and practical application, as a means of enabling the student to understand and get a fairer hold of abstract principles. Surely if such a mind as that of the eminent writer, with all its refinement and culture, could confess itself aided in its conceptions in this way; much more will such a mode be useful in communicating such instruction to minds just under process of training, and but just opening to instruction.

4. Again, such a mode of instruction is important as *a means of throwing interest into abstract studies.* Every teacher knows the difficulty of awakening and keeping up the interest aud attention of his pupils, especially in any of the abstract branches. Every variety of expedient, and means, and mode has frequently to be called into requisition. Indeed it requires the utmost ingenuity and versatility of character, as well as the most extensive range of information, to make a successful and accomplished teacher in this respect. And no doubt many teachers render dryness in the subject, still more dry, by their dull and prosing manner of communicating instruction. The fault of want of interest in studies is perhaps as frequently chargeable upon the teacher as upon the scholar; and undoubtedly more frequently upon either than upon the studies themselves, if conducted with the proper skill and spirit. Any subject may be rendered uninteresting by the manner of communication. What wonder, if the student be kept, during his elementary course, entirely

Digitized by Google

confined to the rigid, and as it appears to him, dull routine of mere abstract principles, without a taste of their utilities or applications, and driven or dragged through by mere "force and arms,"—if there should be to him but little interest or zeal in the study? And what wonder too, if there should be but little profit of all the principles when studied? You may, it is true, by hard drilling, get a certain amount of elementary and abstract knowledge driven, as it were by mechanical power, into his head—but it will be all perfectly worthless and dead when there—and it will be at the expense of much loss of time, and what is worse, an invincible distaste for the study. And here lies, I verily believe, the ground and orgin of much of that radicalism and clamor, which has of late been disturbing the republic of letters and science, on the subject of dry and useless studies. The student has, in his mind, laid the dullness of the mode, to the charge of the subject. He never was taught any utility in the abstract principles, and he therefore concludes they have none.

On the other hand, as there is no branch of knowledge or study, which to a really active and inquisitive mind, is useless; so there is none which to such a mind may not be rendered interesting. And in order to this, perhaps one of the best means, is to open the eyes of the student in some measure to the uses to which the abstract principles which he is studying may be applied—the practical facilities which they afford, the difficulties which they remove—the phenomena which they solve. There is a vein of inquiry in the human mind, which is interested and pleased with tracing out, and contemplating the connection of causes and their effects of general laws and their operations. The practical fact being known, and the connection between it and the principle, once apprehended, the mind of the student will naturally be excited to inquire into, and investigate the principle. Instead of tedium and disgust, there will be an interest, and an earnest desire fully to understand the subject, which the dry mode of teaching by mere abstract principle could never inspire. It is this inquisitive spirit which impels the philosopher in all his investigations and discoveries. And hence too these investigations and discoveries have generally proceeded, in a retrograde

Digitized by Google

order, from effects to their causes, from facts to principles. The fact was first observed, and this set the philosopher to inquiry about the cause. The Gordian knot was found, and then he began to look round for the sword to sever it. The material was before him, and then he began to seek or construct the tool for working it up. Newton, perhaps, would never have thought of devising his mode of fluxions, had he not got himself so deeply involved in the intricacies of nature's labyrinth, as to be unable to extricate himself without the aid of such a guide.

Why, then, not take a lesson from nature? If this way in which the philosopher has proceeded in the acquisition of his knowledge, be the way in which nature teaches, why completely reverse it with regard to the student? There may, it is true, be extremes on both sides; but surely it is proper for us to observe, and follow, at least in some measure, nature's own mode in communicating instruction. By so doing, we shall not only secure the interest and attention of the pupils, so absolutely necessary to success in teaching; but we shall also render him a practical, observant man, capable of taking a lesson of instruction, and deducing general principles from every thing he sees around him in nature or art. Thus the falling of an apple could suggest to the mind of a Newton the great law of universal gravity;—the swinging of a lamp in a church could set a Galileo to work in the investigation of the doctrines of pendulums. A very intelligent and worthy old clergyman once informed me, that what first led him to any clear notions of the true nature and effect of the microscope, was the sight of a pin through a small crevice in a puncheon floor, by which it appeared much enlarged. This led him to an investigation, and apprehension of the optical principle, in a manner and to a degree of clearness, which the study of the mere abstract principles never had done. Such a man was Franklin, and Rittenhouse and a host of other self-made worthies in science, both in our own, and other countries and ages. And such would we have our pupils to be; plain, common sense, business like philosophers and scholars—men who live not in a mere world of abstraction, but who keep their eyes about them, and see and investigate and

Digitized by Google

understand every thing that transpires around them in the world.

But to return more directly to the point under discussion. We have here, at least in part, the secret, of the success of some teachers over others in communicating interest to the subject of their instructions, and inspiring their pupils with a portion of the same zeal which they themselves feel in its pursuit. It is not that they are so much better versed in the mere elementary principles which they teach; but they have made themselves acquainted with a large amount of practical matter connected with the subject, by which a richness, variety and interest, is communicated to their lectures and instructions, of which, those of others are in a great measure destitute. No doubt one of the means of keeping up the interest in mathematical studies, which is necessary to carry education to that very high grade, in that department, to which it is carried at our Military Academy at West Point, after making all abatements for the means and facilities of enforcing discipline and study, there possessed—is the fact, that the Cadets are constantly practising upon the abstract principles, and seeing them in action in their applications to gunnery, fortifications, civil engineering, etc., so as to present them to their minds in a kind of living, sensible reality, in the concrete and not in the mere abstract. The experience of every teacher who has at all pursued this method of instruction, will afford him instances in abundance, illustrative of its utility in arresting attention and eliciting interest on the part of the student. A case in point, which fell under my own observation, occurs to my mind, which I hope I may be excused for relating. I was engaged in a course of lectures on mathematical and physical geography, connected with astronomy, to a senior class in college. There was in the class a young fellow of some smartness, but who gave himself full credit for as much as he really had. He happened to wear one of those wise heads which can decide *a priori*,—by intuition, or instinct, or inspiration, or some other such principle, upon the value of studies they know nothing about. He had decided so with regard to mathematics, and had come to the conclusion that it was a dull, dry, tasteless study,—of

Digitized by Google

no use at all,—unless, forsooth, merely to puzzle the poor brains of the student, and that he would not cramp his genius with it; and, accordingly, with perfect consistency, he had taken care to know as little as he could help about it. Whenever any thing turned up in the after parts of the course which depended upon mathematics, he would always, with an air of the most imperturbable self-satisfaction, loll himself back in his seat, apparently with an obstinate determination to compose himself to rest, till the case was through. The lecture of the day was on the figure and dimensions of the earth; in the course of which, I undertook to explain the difference between geocentric latitude, and latitude as measured by an are of the earth's surface. This made somewhat of a draw upon mathematical knowledge. The soporific had its usual effect. Our gentleman had assumed his usual position on such occasions, and with his eye fixed on vacancy, had seemingly got himself into a deep brown study, on the very verge of sleep. I took occasion in the course of the discussion to notice the dispute said to have taken place between the American and British Commissioners, for the settlement of our Northern boundary, respecting the parallel of 45°, which was to form a part of the boundary; a dispute which turned upon this point. This touched him upon his point of pride, for he plumed himself upon being a considerable politician; and it was truly amusing to see with what an air of surprise and curiosity he roused from his revery, and pricked up his ears, to find that mathematics—dry, dull mathematics—could have any bearing on the practical concerns of life, and especially on the great political concerns of nations. And his attention was arrested from that to the end of the lecture.

Now, if teachers would only take pains to make themselves acquainted with the various connections, relations and dependencies of their subjects—would store their minds with a fund of examples illustrative of the applications and utilities of the principles they are teaching, and draw largely upon this fund in the course of their instructions; dull, indeed, must be the mind of that student who would not have his interest and

Digitized by Google

curiosity excited to know more of the subject, even in what have been considered the most dry and abstruse branches. But if these utilities be not presented, such an interest need not be expected; for, aside from the dullness of the mode, there is no adequate end. Men will not usually study that which they believe of no use; will not study, as has already been remarked under another head, for mere study's sake.

5. I would just barely notice one other consideration, in favor of such a mode of instruction, not destitute of weight. It is *the actual amount of useful knowledge thus acquired by the student.* Every man knows that he gets a great deal of his general knowledge by mere scraps and snatches, he scarcely knows how. And often, too, this is the most practical and useful, and best digested of all his knowledge. And hence, probably, it is, that self-made men, who acquire the most of their education in this way, are remarked as being the most practical matter-of-fact men. Now a great deal of such information may be communicated to students, by the mode of instruction which I have recommended, of this kind; an information which they would not otherwise obtain, and which costs them no loss of time in the acquisition. Nay, it may often be communicated to them with a real saving of time; for it is frequently the shortest way to teach them the principle to shew it to them in living and active operation, rather than in naked and dead abstraction. It is a knowledge, too, which is not only sooner acquired, but will stick by him longer than if it be a mere abstract principle. It is more a matter of fact and of sense, than of mere theory and of faith. Besides, the principle of association, and especially that interest resulting from the first apprehension of the connection between the principle and the fact, comes in to aid the memory. The fact helps to fix the principle in the memory, and the principle the fact, and the interest, from the observed connection between the two, help to fix both; so that the memory holds them both by a triple cord. This principle has sometimes been seized upon with advantage by teachers in various branches, in geography, for example, by connecting some historical fact with the name of the place where it occurred. But on this topic I need not dwell.

Digitized by Google

Let me say then, in conclusion, I would have the student, in his elementary course, not to be confined and limited to the mere dull routine, the "vilem, patulumque orbem," of abstract principles; but I would have him taught to pass from these to the practical and useful applications. I would not have him resemble the dull mill-horse, of which we heard in the discussion last evening, running his monotonous round, nor yet the wild horse of the prairie, of which we heard in the same discussion, snuffing the air and displaying his useless curvettings over the plain; but I would rather have him resemble the noble war-horse, or the swift race-horse, or still better, the valuable saddle-horse, with the agility of the one, and the utility of the other. Let the student of any of the common branches of an English education,—of arithmetic, for instance,—be taught not only his elementary rules, but the utility and application of these rules, and the precise way in which he must apply them; a thing, by the way, which, as much as any other, he needs to be taught. Let the student of mathematical science, at the same time that he is maturing his judgment and reasoning powers by the study of its elementary principles, have his eyes opened to see their applications and indispensable utility as links in the great golden chain of Natural Science,—as avenues, and the only avenues by which the student can be admitted into the precincts of the great temple of Nature. Let the student of Ancient Classics, at the same time, that he is exercising his memory, discrimination and taste, and acquiring the "copia verborum," in the mere letter of the grammar, and of translation, have his eye directed also over the wide field of general knowledge, connected with this much abused study,—the analogies, correspondencies, and relations, as well as the peculiarities and idioms of different tongues,—the philosophy of mind, as it is wrapped up in the structure of a language,—as well as the history, character, manners, and literature of the people whose language he is reading. Let him be taught too, not only to drink full draughts from the pure Grecian and Roman fountains, but also to taste their sweetness as it flows down through the streams of a classical English literature; and as it distils like honey, in some few cases, from the very pens

Digitized by Google

that would wing the shaft, and from the lips of the very men that would hurl it, for the destruction of these same classical studies. Let the student of mechanical and physical science be taught to deduce and apply principles for himself; to visit the work shop and manufactory, to enter the steam-boat and rail-road car, to keep his eyes about him, and to observe the various phenomena which transpire in the heavens above, and on the earth around him; and thus see principles in their operation, both in the worlds of nature and of art. Let the student of botany, be taught to range over the fields and the meadows, the woods and the plains; let the student of mineralogy and geology be taught to ascend the mountain top, and to descend into the mine, to examine the rocks and the fossils over which he treads; and let each be taught to gather his specimens, and draw his deductions for himself. Let the student of intellectual and moral science be taught to view his principles in their practical bearings upon his own mind, and upon his relations, as connected with his fellow-man, and with God, his great Maker. And so with all the others.

And last, but by no means least, let him who is studying with a view to teach others, be careful not merely to make himself master of the elementary principles of the particular branches which he expects to teach, but also of the best method of instruction. And here, let me remark, that he will teach best what he does teach, who knows most of every thing else. So that it is an entire mistake to suppose, that the mere fact of a man's having studied a particular subject, renders him fit to teach it to others. And let me also add, that for the same reason, other things being equal, he will teach best in the higher branches, who is practically acquainted with the mode and subjects of instruction, and the development of mind, in all grades and stages of education, from the common school to the college or university. By such a course and mode of instruction, commenced under the direction of such instructers, our students would be made active, practical, common-sense men, qualified to act their parts and fill their stations in life with usefulness and efficiency. And the same course and mode of observation and acquisi-

Digitized by Google

tion of knowledge, being continued on through life, the whole sum of human education,—for man is but a learner all his life here, for another state of being,—will present the appearance of a beautiful and symmetric column, founded on the firm base of elementary principles, and carried up in fair, due proportions, through all the various practical acquisitions of after life; till, finally, the cap-stone shall be laid in a higher and brighter sphere, where, above all the clouds of ignorance and error and doubt, with which our minds are enveloped and obscured in this imperfect state, in the clear sunshine of eternal day, "we shall see as we are seen, and know even as we are known."

Digitized by Google

V. ANATOMY AND PHYSIOLOGY.

REPORT ON ANATOMY AND PHYSIOLOGY AS A BRANCH OF STUDY IN SCHOOLS.

BY ALEXANDER KINMONT, A. M.

It is commonly declared to be the end of education to prepare the human being for the duties of life, and the definition is just, if we attach the true idea to the term *duties*, and ascertain what is to be understood by a *preparation* for the performance of them. The *duties* are not simply the arts and drudgeries of life, and neither will *the preparation* consist in learning these, the details and dexterous execution of them. It seems rather to be the truth, that the education of the school does not regard these as its first objects; but leaving the knowledge of them to an after education, which we may call the education of the workshop, aims at a different kind of preparation, the equal and perfect development of all the faculties of the mind, the moral as well as the intellectual.

So far as the education of the school is concerned, it seems to me better, at least up to the age of *fifteen* or *sixteen*, that the teacher should not know even for what function in life his pupil is intended, and it is certainly desirable that the destination of the youth should not be fixed at that early age. It is better, much better, that his native tendencies should be free to point and to *fix* themselves, and the education of the school should be such as to encourage this freedom and to educate the mind under the view of it.

I am afraid, that this distinction between the education of the school and the education of the workshop is not sufficiently attended to; and that many confound together the two, and demand of the school that education, which the workshop alone can furnish, and which when the school attempts to supply, I venture to affirm, that it transgresses wholly the

Digitized by Google

appropriate and useful limits of its province. The rage for what is called a practical education has introduced this confusion of ideas, and teachers instead of standing firmly to their post, and maintaining the true position of their function, have run after this importunate cry for a practical education, and endeavoring to satisfy it, have abandoned their just duties, and instead of a practical education have produced a *nullity*—an education of shreds and patches, alike inefficient trifling and ungenerous. To restore education, I mean, a school education to its proper place and dignity, we must restore the true idea and theory of it. Let it be known and duly impressed on every sensible man, what a school education is and ought to be, and what it is not and cannot by any possibility be made, without ceasing to be altogether. It is easy to see, that it ought to be the object of a school education, which runs on from *seven* to *ten* to *fifteen* or *sixteen*, to teach not the technical points of any trade or profession,—the arcana of the physician or the lawyer—to wield the hammer of the blacksmith or the trowel of the brick-layer,—that is useful and practical education, no body denies it—I detract not a particle from its dignity, but rather support it, but confident I am, that to teach such things, however honorable, or however useful, is not the design, and never ought to be, of a school education;—what then? to teach what all men should know, and what it is honorable and right and useful and (in the view of civilization) indispensable that all men should know. What is that? we have not to go far to enumerate, for example, to *read;* do not all men require to read, and (in the view of civilization) is it not almost indispensable? To *write*, is not that next? Are not these necessary qualifications to every one, and so far as perfection in them may be attained are they not also ornamental to every one? There is nothing servile or exclusive in either of them; they are liberal and go to form a broad foundation for the duties of life. It is justly therefore, that in the popular apprehension, they enter into the very conception of education itself. The popular prejudice on this subject is right, perfectly right. "I bring you my son, I wish you to teach him to read and write." Shall I not teach him manual labor? "O no, he will have

Digitized by Google

enough of that hereafter; I wish him educated; you will teach him to read, to write and cypher, and also as much gener a knowledge as you can; I intend he shall learn a trade or profession, but you will see what he is fit for." The people's idea of education is a good one; it is only the philosopher that has got maggots in his head; he is for teaching every thing, and for converting the education of the school into the education of the workshop; which cannot be done, for the school is designed to teach what all men ought to know, the workshop only some men can know; the school is to unfold all the faculties evenly and proportionably, and even to labor most strenuously in perfecting those which are the most defective; the workshop is designed to take hold of such faculties at last as are most prominent or the strongest, and to turn them entirely to its own advantage; the business of the workshop has a natural tendency to make machines of men, or but the wheels of a machine—*artificial society*,—but the kind and beneficent intention of the school is as far as possible, foreseeing this evil, to guard against it, and to strengthen while it unfolds the whole man; so that he never can become altogether a machine, but returning at intervals, as leisure will permit, to the dignified and humanizing studies of the school, may derive thence new life and invigoration. It is on this account, that every intelligent father wishes to have his son educated; he is sensible that his own education has been neglected, but he possesses natural shrewdness, and is an adept in the education of the workshop, and withal honest and business-loving; yet he feels that the mere mechanical routine of life, without an expansion of general views, has a tendency to cramp and enfeeble the mind; and therefore, he is a friend to education, and while he would wish his son to lead an active life, he would provide a recreation for his mind in the intervals of business:—such knowledge as shall connect him, not merely with the narrow circle of minds in which he moves, but with all minds, living or departed, that think, or have thought nobly, generously, beneficently, grandly. And it is the education of the school that must supply the means; it is to prepare men for the *duties* of life, not merely by teaching them the principles of

Digitized by Google

calculation, accounts, and writing, but also by providing a fund of agreeable information for their private hours and leisure moments; so that their minds being relaxed and refreshed, by some general and universal views of man, his history, and inventions; they may return with new zest to those particular avocations of trade, professional duty, or mechanical employments, to which choice or necessity may have directed them,—but which they will find to be no longer irksome, after the education of the school has beneficently tempered and enlarged the education of the workshop, and made them feel themselves to be not only men *individual* and *local*, but men *universal*, linked through their nobler sympathies, not with their neighborhood merely, but with their country and the human race.

If these views of the objects of a school education be legitimate, the whole subject will be considerably simplified; and we shall know better where to place certain branches of study, which are proposed for introduction, and what value to assign them. The question is, will they enable us to discharge better the duties of life? But what are the duties of life? Now, if these all look but to one end, to accumulate wealth in order to be well fed, well clothed, and well lodged, why very little education is necessary for such a purpose. To read, to write, to cypher, (it is not necessary to be great adepts in either,) will serve your turn very well; addition, subtraction, multiplication and division is all the arithmetic you need; the very instinct of money-getting will, itself, teach you expertness in these; it is not necessary to pay the schoolmaster;—your education is finished, if the chief end of man be to make money and to leave it to his children. I would disdain to make a *double* defence; if education cannot stand on her own claims, let her fall; and let ignorance and *formality* and custom be installed in her room. It is not to be concealed, that there is very little education necessary to enable men to become rich, and to pass reputably enough through the world. What then?—three-fourths even of a very ordinary education, are designed for purposes which are higher than the merely selfish; the mere faculty and ability to read is, nine times out of ten, capable of being applied to

Digitized by Google

some disinterested and liberal purpose, and derives its value chiefly from that ground alone; it gratifies and strengthens the happier and kindlier dispositions of our nature; in short, its end is to make the man and lower the brute:—and the art of writing itself—how much of its peculiar value and use are altogether of the benevolent, the beneficent or humanizing kind? Through this art alone, the poor man, wandering from his home, is yet not estranged from his kindred, or dissociated from the cheering and friendly sympathies of his earlier life; he converses with them still, and is thankful to the obscure school-master that moulded his hand to obey his inclination, and rendered him capable of embodying, in very legible characters, the expressions of his mind, the friendly salutations of old acquaintances. The very humblest branches of education look mainly to the better parts of our nature for their claims on our attention; they cement, they connect in faithful endearments the scattered members of human kind; they are the chief means by which bodies of men and states are held together; the great instruments which God has appointed to spread the blessings of civilization throughout the earth. The merely selfish advantages of education are rather incidental and collateral; its real and genuine essential advantages, are those which address themselves to the better part of our nature.

When then any change or improvement, or any defence of what is old is brought forward on education, it is a foreign question altogether to ask, what will that put in my pocket, or what selfish benefit will it do me. For education herself, as an end, does not propose to put any thing in our pocket, to confer any benefit exclusively selfish; if she does either, it is incidentally and adventitiously; for her real, her professed end is not to put man more into himself than he is already, but to take him out of himself, and to shew himself to himself, and to shew him others also; and God, the governor of all, and this mortal life, the discipline and introduction to an immortal one; and she points out a thousand views connected with all these things, fitted to cheer and animate him on his road to virtue and happiness, and to assure him, that if he is but faithful over a few things, he shall ere long be ruler over

Digitized by Google

many, and enter on the proper joys of his moral and intellectual being. Such is education: she takes far views, and she takes near views, and she secures even the selfish and acquisitorial happiness and well-being of man, while her real end is to promote his social and benevolent, that is, his true and properly *human* happiness.

To illustrate, I have said that addition, subtraction, multiplication, division, is all the arithmetic that is *necessary*, in the vulgar sense of the term; but when between the years *ten* and *sixteen*, for the sake of strengthening and maturing those faculties of numerical combination,—which are among the most curious and interesting that belong to the human mind,—a youth is led on into abstract and difficult calculations; while he feels the most glorious triumphs of man, in mastering those difficulties, many of which have very little bearing either on money-keeping or money-getting, while he enjoys the pure and unalloyed satisfaction of merely exercising and training and disciplining his faculties, it is also true that this same exercise gives him great advantage afterwards over dull minds, which have never been so trained; but yet this is but the temporary and incidental advantage; the intrinsic, the permanent one is this, that, if his moral faculties are sound, the development and preparatory discipline of his intellectual powers must go to strengthen the foundations of that happiness which is formed to endure.

Again, take the instance of the study of language; an object in that is, that we may be able to explain our sentiments fully and adequately to our fellow creatures, either in writing or speech. Education also proposes this as an end of benevolence, but in the benevolent end, the self-seeking end is reached also; for selfish men are shorn of their *happiness* if they cannot speak what they mean, and all they mean and in its natural pith. Education, by giving them language, furnishes them with the means, and gives a sting to their ill-nature; but she never proposes that as an end, but by increasing the efficacy and perfection of the instrument of communication, and preserving its uniformity, insisting on the inviolability of grammar rules and just idioms; she facilitates the intercourse between mind and mind, and prevents the

Digitized by Google

curse of Babel falling more generally on the human race—a multiplicity of unintelligible dialects.

From these examples of the powers and objects of education, we are now prepared to see what studies may appropriately fall into its course, and what ought to be excluded, and to what extent, and under what circumstances. And, first of all, since it is evident that a school education purports not to teach any thing that is exclusively professional, or that belongs to the education of the workshop, but only what is of universal application in all businesses, trades and avocations, in a word, to teach the universal and not the local, the social and not the selfish,—this granted, it is clear that it must and ought to teach what the workshop does not teach, but yet what the workshop needs, as well as all the relations and all the grander ends of life. To read, write and cypher, are these things; the workshop cannot teach the elements of these, but it enforces their results. But to read, write, and cypher—can the school teach no more, is every thing beyond these altogether professional, and to be borrowed from the education of the workshop? Far from it; there is no workshop that teaches the mathematics, although there are many that require the formular results of them, to illustrate them in their labors. The workshops of the navy, need their aid to descry their paths on the trackless ocean; but do these workshops teach them? No; but they borrow their results. And the same is true of the workshop of the engineer, and of many others:—and what mind is there, whose cares are withdrawn from the ordinary avocations of life, but for a while, that does not turn, with anxious eye, to the illimitable worlds that roll above, and wish to verify by mathematical demonstration, that wonderful rule of the inverse square, according to which all these wandering orbs obey that mysterious law of universal gravitation.

Between the years *ten* and *sixteen*, then, it is to be wished, that the education of the school would furnish us with knowledge so desirable, so far above mere selfish gratification, which brings us so near to the works of God, and is of such wide and useful application in all the mechanical operations of human life; and yet it is that very knowledge, which the

Digitized by Google

education of the workshop does not teach us, and if the education of the school does not give it, we must remain ignorant.

I have spoken of language; I speak of history, with which it is closely connected. The education of the school must also clearly teach us this, for the education of the workshop neglects it entirely. It is true, the workshop of the professional statesman or politician may teach us the history of the last week or year, but nothing further; and who can know man or nations, or himself, without this knowledge? And what knowledge so delightful as this? Astronomy astonishes, awes, elevates us; it is history that warms us, takes us by the hand, educates us, is a parent to us, a mother: man meets man. To think that the planets may be *inhabited*, is the most delightful idea that astronomy suggests to us, to which all others are accessary; but in the vast domains of history, all is *man*, there is nothing but *man*; it is on this common field that all minds meet, students of all classes, of all views; here wanders the politician,—the lawyer, to seek for his precedents,—the philosopher, to find the props for his speculations,—the poet is here to cull his illustrations, to find his characters and his plots,—the idler and the man of business, all read history to be amused or to be instructed. What then?—does the education of the workshop teach history? It cannot; the education of the school must. And to do that faithfully, to show us the body and complexion of the time, it must instruct us in the Latin and Greek languages, which cover so great a space of history, ancient and modern. To understand history well, you must learn these languages; but all minds are not capable of acquiring them between *ten* and *sixteen;* and using discrimination when you perceive that a youth has not a natural adequacy for it, you must teach only one of these languages, and to a brief extent, sufficient to rouse him to a sense of the vocables and grammar of his own language, which he will understand the better for travelling out of it a year or so; and the Latin is the best language for such a purpose;—but bring him back soon, if he have not a turn for rapid apprehensions, for such is needed in the acquisition of a language.

Digitized by Google

But now it may be asked (and with reason for we are long in coming to the question) where shall we place this study of anatomy and physiology, does that belong to the school or the workshop? To which of the two it has hitherto belonged, there is no need to enquire, from time immemorial it has been attached to the workshop; the only question is, whether it may not now properly be transferred to the school. For transferring it thither there is this valid reason, that although the study and *cure* of the human body belong to an exclusive profession, which is of older date than any other in history, yet no topic seems of more engrossing interest to men of all trades, arts and professions, than this one of health, as the ordinary forms of salutations in most languages sufficiently indicate. Since then the state of his body is of such paramount interest to every one, it might seem but reasonable that a school education should make the student acquainted with some of those wonderful springs, and their movements, on which the machinery of his frame in its healthy or disturbed actions depends. And indeed we could not hesitate to say that such ought to be a branch of study, if there were no danger that by the introduction of it other branches of equal importance, and which have the right of prescription in their favor, might be therethrough crowded out. We have the new science of chemistry already elbowing itself even into our elementary schools and claiming a share of attention between *twelve* and *fifteen*; is there not danger, if the attention be diffused over a wider field, that no effective knowledge of any kind be obtained; or it is desirable that a youth should be required to *thumb* every science, and *break* its charm of novelty, so that when he has passed the period of school instruction, there shall be no untrodden fresh region of knowledge, where he may plant his foot?

And besides this, there is a deception in all such cases, which is played off on the minds of teachers themselves and more particularly speculatists in teaching. A man with the full vigor of his adult faculties betakes himself to the study of a new subject,—anatomy and physiology; from his former studies of mathematics, or language he has been accustomed to trace analogies, mark relations, pursue design,—his mind is thoroughly humanized and invigorated by such studies;

Digitized by Google

then that cabinet of natural art, the human body is developed before him,—it seems to him as a flash of new light from heaven; he never recognized the footsteps of a God so truly before; the art, the design, the wisdom which burst upon his view seem like an instantaneous revelation,—the advent of divine truth on the chariot of *natural* mechanism; he feels the sentiment of adoration most deeply then, and he naturally wishes it to spread, and to be communicated to his pupils; but if his pupils are not older than sixteen, or older, as far as twenty-one, if their minds have not been opened by the study of language and strengthened by the mathematics, and also had the sweet sentiment of religion infused into them, at an early age, by the assiduity of a parent's en derness, it will be in vain that you point to design and art, and a God, in the arrangements of the human skeleton; the subject will assume no life beneath your touch, unless perhaps to the mind of some solitary ingenuous youth, whom a happy natural genius and a careful domestic education may have furnished with the *data* in his own bosom, to enable him to comprehend what you mean.

Such is nearly the amount of my own experience in any few attempts I have made to communicate ideas on the subject of anatomy and physiology. I believe it could be usefully introduced into schools as a subject of study only as the means of teaching the grand principles of natural theology; but I am not inclined to think that the principles of natural theology can be taught, unless to minds that have been first imbued and deeply too by the spirit of Christianity, but that is only to be done by parents themselves; they who have been the means of natural life and being to their children, are also the adornate and appropriate mediums of their new life of rudimental Christianity.

But it may be asked would it not be well still to communicate *some* information on this subject, (anatomy and physiology)—such parts as are most popular and striking, as respecting the chymification of the food,—the successive processes by which it is converted into blood,—the greater and lesser circulations,—and other remarkable facts of the animal economy. As a general remark, I would say, that in

Digitized by Google

the earlier stages of the academical career, all such information had better be withheld, until it could excite the *appropriate wonder;* and that in the mean time, the chief bent of the youthful mind, should be on the moral and intellectual history of the species, I mean, the poetry, the philosophy, no less than the civil and political transactions of men; for all these take hold directly on the moral sympathies of the mind, and while they call forth, invigorate that *part* of our nature. The premature study of physical facts, before these more *inward* faculties have been unfolded, has a tendency to seal up the fountain of moral truth to the mind, and to fix on science the character of a magazine of *dead* facts, which speak to the senses and the memory, rather than the understanding. This is an error sufficiently prevalent to show us that we ought to guard against it.

On these considerations I would report the study of anatomy and physiology unfitted for elementary schools. Its chief interest to men not professional, lies in the striking instances of design, which it affords as indications of the wisdom and goodness of God. But these are not of a kind to affect greatly, juvenile minds, which have not received the moral and intellectual training necessary to appreciate them. Persons of mature and cultivated understandings are more favorably circumstanced, they view the wonders of the animal frame, and feel the natural eloquence of that *demonstration* of the being and attributes of God, and that too under a peculiar and most interesting view, not differing from that under which he is exhibited in the Sacred Scriptures, but parallel with it and confirmatory of it. They see the workmanship of God exhibiting an analogy with human art, a mechanism, and an order of means, which, although infinitely elaborate and divine, yet having on it "the likeness of the hands of a man"—the stamp of our nature—is not *foreign* but *near* to us, and calculated to affect us deeply. Now all this beautiful analogy, which is so pleasant to a mind strengthened, by study, and capable of rising above the senses, is altogether beyond the reach of a boy, and we are under a delusion, when we transfer our own feelings in the contemplation of such objects to his mind, for he has few or none of them, or

Digitized by Google

at least very obscurely. A skeleton is to him but a skeleton; he will own there are certain curious adaptations of one bone to another, but he views the whole rather in the light of a natural curiosity, than as a specimen of divine art, illustrating and displaying the *manner* of the infinite workman. And it seems to me it would be loss of time to attempt to make him view the subject under this light, you cannot,—nature did not design it. There are faculties for the contemplation of these subjects, which are not unfolded at his age. It is better therefore that his mind be directed mainly to the study of language and mathematics, the one through history and poetry to unfold the powers of imagination; the other, through the comparison of abstract relations to perfect and invigorate the deductive faculties of the mind. For not until these powers have been matured, can we introduce a youth with any advantage to the study if such a branch of science as anatomy and physiology,—for matters of facts only being presented to him, there is nothing to teach abstraction,—the abstraction of the imagination, and the abstraction of ratiocination; but when he has learned to exercise these, then it is that the study of anatomy and physiology will afford the most useful and beneficial play to such faculties. There are the facts, and ever as the mind descends upon them, it derives new strength, and plumes itself for a nobler flight—comparisons of relations,—deductions of striking truths,—preceptions of glorious design,—the irresistible conviction of a personal designer—a God, crowd upon the mind, and transport it with an exalted but rational enthusiasm; the facts are eloquent, yet they are the *natural words* of "truth and soberness."

But it seems to me that the effect of many of these demonstrations on the mind in mature life, would be impaired rather than strengthened by too early a familiarity with them. Aristotle imagines, that were a person to be educated in a subterraneous dwelling amid the emblems of art, and the most perfect productions of human ingenuity, and after his mind was enlarged by the study of them, and the knowledge of their principles, were in the maturity of reason, to be introduced to the spectacle of the natural universe,—with its sun—and its system of wonders, *mechanical* and *geometrical*,

Digitized by Google

its plants,—its animals,—and its human beings, he would sensibly perceive the presence of the deity, and ever afterwards retain the impression on his understanding.* A wise education proposes to effect analogous results and in a manner not widely dissimilar; for the human mind, in its rude state, in regard to any clear perceptions of the wisdom of God in creation, may be considered as sunk in a dungeon,—a *subterraneous dwelling*; but the school by the discipline of the faculties, and by opening the intellectual sight through the effective instruments of language and mathematics,—familiarizing it at first with the moral actions of men and their mechanical and scientific achievements,—gradually leads the mind from its *dark chamber*, and introducing it into a new world, enables it to contemplate the very models themselves, of that art, skill, and *humanity*, the reflected forms alone of which it had hitherto been accustomed to analyze and admire.

I would not then be for excluding anatomy and physiology altogether from a course of liberal instruction; but if admitted at all, it should be among the last things, among those which may either be added or omitted, and whether it might not be better left to the man himself, to be pursued when he has entered the great school of life, is with me questionable. There are a few truth-loving minds, that will always, of their own accord, betake themselves to such studies, and, amid the avocations of the busiest life, find leisure to indulge their thirst of generous knowledge. And whether there ought not to be certain branches of knowledge entirely removed from the *dust* and *tumult* of the Academical career, and consecrated to retirement, may, I think, admit of a doubt;—that anatomy and physiology are such, I would not say, as these, beyond any other require consociated efforts to bring them to perfection.

On the whole, it seems to me, that the most proper place to be assigned to *this study*, is that which is at present occupied by *technical* theology, in most of the public schools and colleges of this country.† But I think it must be clear to

* Cicero de Nat. Decorum lib. 2. c. 37.

† In Scotland, they have carried the thing to a still greater length of absurdity. In that country, some twenty years ago, and it may be so still, the first book that was put into the hands of a child in the "parish schools" to learn to read, and afterwards to commit to

Digitized by Google

any one who acknowledges the truth of the christian religion, that if, instead of these futile attempts to define its nature, and to impose certain fixed opinions on the generous affections of youth, which revolt from them, not because they are old, but because they are absurd; for nothing can be more irrational or foreign to the spirit of christianity than the greater part of these *traditions;*—if, instead of these, teachers would direct the minds of students on the works of Nature, as the best exposition of the word of God—an infallible commentary,—written by God's own hand,—(as the other is dictated by his spirit,)—reflecting its light, at least, if not its heat,—more useful results would follow, deep and lasting impressions would be made.* And in the inculcation of such lessons, no facts would be so appropriate as those which anatomy displays; and a series of instructions of this kind communicated in the *last year* of an academical education, could not fail to prove most highly beneficial. But let the lessons be given *on the facts themselves* and not *theoretically*, nor with too much *moral comment;* for the texts of nature, as well of those of scripture, may be darkened, rather than elucidated, by too much explanation:

"His mild aspect,
Silent yet spake and breathed immortal love to mortal man."

Besides, by making these *facts* the basis of your demonstration, not to construct a *fanciful* theology, but to expound and delineate the *revealed*, you secure at the same time an invaluable fund of practical information. For such knowledge ought not to be regarded as the exclusive property of physicians, but every one ought to covet a share of it, that he

memory, was the "Shorter Catechism;" a metaphysical work of the Westminster divines. The very first question respects the *summum bonum:*

"What is the chief end of man?"

To which is subjoined this most laconic answer:

"To glorify God and to enjoy him forever."

Shades of Plato and of Cicero, how it would have astonished you to find this knotty question so expeditiously solved!

* At vere rem reputanti philosophia naturalis, post verbum Dei, certissima superstitionis medicina est; eademque probatissimum fidei alimentum. Itaque merito religioni donatur tanquam fidissima ancilla: cum altera voluntatem Dei, altera protestatem manifestat. Bacon. Nov. org: Lib. i, 89.

To one who will reflect truly, it will appear, that natural philosophy, after the word of God, is the most powerful remedy of superstition, and, at the same time the most approvable aliment of a wholesome faith. With justice, therefore, is she consigned to religion, as a most trustworthy hand-maid, while the former unveils the will of God, the latter reveals his power.

Digitized by Google

may be able to estimate the attainments of physicians, and to defend himself and neighbors against the numerous evils of skulking or *diplomatised* quackery. Through this means, also, a solid foundation would be laid for the usefulness of a profession which has powerful claims on the attention of mankind, not only for the aid which it affords in the alleviation of disease, but also for the discovery of those wonderful laws of the animal economy, which it is the chief instrument of unfolding. These laws, as they become better known, will gradually prepare the way for the approach of a more elevated Christianity; which having shaken herself from "the dust" of seventeen centuries of superstition, is destined yet to appear before mankind in "the beautiful garments" of truth, reason, and simplicity.

Of the usefulness then of this study, either in its practical or philosophical bearings, I entertain not a doubt. That it is ornamental, that it is even in some sense necessary, I am willing to allow; and that in skilful hands it might be turned to admirable account, in calling forth the dormant faculties of religion, in minds already prepared for it, I also firmly believe; but as a *mere* instrument of education, as a *tool* to work with, especially in the earlier stages, I extremely doubt its utility; for confining the attention to sensible phenomena, and the study of particulars, it rather counteracts than encourages that work of moral and intellectual abstraction, which it ought to be the chief end of education to accomplish; and until this is done, all the knowledge which is communicated, will rather *load* the mind than *strengthen* or improve it. To effect this object, I believe that no instruments are so useful as the two already mentioned, language and geometry; the one embodying the symbols of *moral feeling and thought*, as found in the best minds, and serving to excite them in others—a crank-hand, to give the proper turn and motion to the mental machinery; the other exhibiting *sensible* diagrams, not themselves the objects of reasoning, but the representatives of those *intellectual* diagrams, respecting which, alone, all *relations* and *properties* are understood to be enunciated. When through these two instruments you have broken through the crust of the outward mind, and

Digitized by Google

unlocked the fountains of inward reasoning,—as the hoof of Pegasus is said to have fractured the earth and discovered the waters of Helicon,—the youth becomes henceforward a new man; he reads nature with different eyes; he surveys her *a priore ad posterius*, from *above downwards*, which it is necessary he should do, before he can reverse the proceeding, and ascend a *posteriore ad prius*, from *below upwards*. It will be found that the perfection of human science requires the union of both methods. This is that mystic ladder of the true philosophy which Bacon beheld, resting on earth, but reaching to heaven; on which the human mind ascends and descends with perfect confidence and security; and thus becomes, *Naturæ minister et inter pres*,—the lord, and not the vassal of the senses.*

* Neque enim in plano via sita est, sed in ascendendo et descendendo, ascendendo primo ad axiomata, descendendo ad opera. Bacon, Nov. Org; Lib. i, 103.

For the path of philosophy lies not altogether on the champaign of nature; but there is an ascent and descent, an ascent to general principles, a descent to individual instances.

[NOTE. The reading of the above Report was followed by several rounds of animated discussion. We are enabled to present a brief summary of the topics argued by the two principal speakers.—*Ed. Com.*]

Digitized by Google

DISCUSSION
ON THE
PRECEDING REPORT.

REMARKS BY DANIEL DRAKE, M. D.

Dr. Drake remarked, in substance, that he approved of most of the doctrines of the Report, but must dissent on one or two points. He did not think, if Anatomy and Physiology are proper, as parts of elementary education, that it is necessary to defer their study to the late period proposed in the Report. They should be taught earlier, and reviewed and extended, at the close of the College course. He had observed, that children under fifteen, of both sexes, are inquisitive on the structure and functions of their bodies; and he saw no objection to placing an outline of anatomy and physiology on the same shelf with the first books of physical geography, chemistry, and natural philosophy. He thought the two first branches, within moderate limits, as easy, and more attractive and useful, than the two last. He adverted to the difficulty of introducing a new branch of study into our schools, and especially of this, which, in the opinion of the public is merely professional, and is not understood by teachers. He would, however, make it a qualification in teachers, and thus secure their influence in its favor; for if they incurred the labor and expense of preparing themselves they would become the advocates of this study, and exert themselves to promote it.

Dr. D. differed from the learned and able author of the Report, as to the superior efficacy of the languages and mathematics, in developing the faculties of children. He insisted that they had an instinctive tendency to the study of nature; and that it not only stored their memory with valuable facts, but enlarged and strengthened the understanding; while it cherished that intellectual sensibility, which is the surest presage of future distinction. He insisted on the value of the study of nature, animate and inanimate, as a means of improving the mind, in observation, discrimination, logic, and generalization; affirming that a habit of noticing the resemblances and discrepancies among natural bodies, and of forming natural groups out of species and varieties, was highly favorable to an accurate conception of the ideas, which compose what are termed the philological, mathematical, moral and metaphysical sciences. He would by no means discourage the early cultivation of language and the mathematics, especially the Latin and English tongues,

Digitized by Google

and the elements of geometry; but he would blend or alternate them with the study of nature. On the various advantages of the study of the laws of *animated* nature, Dr. D. incidentally threw out a number of observations; but as the subject has been referred to a committee, of which he is one, to report at the next annual meeting of the College, we shall not attempt to embody them.

BY A. KINMONT.

A. Kinmont replied, that he did not dissent greatly from the remarks that had been made; that a knowledge of natural history was useful to children, and ought to be sought, but that it was rather *instinctive* than available, until education had supplied the means of rendering it so, that at first it was *Indian* knowledge, rude, illiterate, and *aboriginal*, but that education was to stamp upon it the seal of civilization and use; that therefore it behooved education to be begun, ere this mass of *unlettered* knowledge had so far accumulated as to render it incapable of disentanglement. That *letters*, *reading*, *language*, were the very elements of education; and that solitary and *original* observation were of no account, until we had received the genuine *human touch*, that language conferred that, and mathematics deepened and strengthened it. That the very act of reading itself, was more wonderful than its familiarity would permit us to see, that *here* from a few black lines could be called up to the mind of a child images and associations, with which it was before familiar, and that thus it learned to see as in a glass for the first time its own *ideas* and conceptions. Reading is a process of self-knowledge, the reflection of our own mind from that of another;—it is the beginning of philosophy, it is the first conscious germ of a budding humanity;—the *cows*, the *lambs*, which the little child reads of, are in its own mind;—it sees them recalled; they are *its own*. So wonderful a thing is reading, such a talisman are *letters*, no wonder then, that they should be regarded as synonimous with education, for they first *e-ducate*, they first *draw forth* the mind from the prison-house of the senses, and show it a world of its own, taken indeed from the world of the senses, but *abstracted* from it.—And this is what I mean, Mr. President, when I say that education begins with *letters*, and that *letters* mark and *channel* its whole course. It is not a fault of boys that they love *nature* too little, but that they love her too much: they are the devotees and slaves of nature, and on that account it is, that the teacher puts in practice the precept, *divide and conquer*: he tries to fix their attachment on something else than nature, on *letters*, the reflection of *humanity*, in or-

Digitized by Google

der that they may become the freedmen and not the bondmen of *nature;*—may be delivered from the enchantments of so sweet and powerful a sorceress. And letters and geometrical exercises are the great means of doing so;—they are strictly mental exertions;—and—*study, study, study*—this repeated call—is the only voice by which the spell of the senses can be broken. But it is all very possible that there may be many very sensible men, wholly *unlettered*, but they lived in an atmosphere of letters and civilization; and that is the secret of their intelligence. Nature educated them?—Nature never educated any one, she has been trying her hand on the Indians for the last four thousand years, and what scholars has she made of them?—Such scholars as we make of *dogs* and *horses*,—she has improved their instincts, and that is all.

I know not that these remarks are at war with those which have been made by the gentleman who preceded me;—he views the subject in one aspect, I in another—he looks at the left side of it, I at the right—he is for alluring the mind by natural history, etc. etc. I object not to this: but yet I must be pardoned for thinking that the allurements on the side of *mere* nature are already too strong, and that an education that begins *superficially*, generally ends so;—and that a great deal more is to be gained, at last in pith of character, by the old method of study—hard, pressing, obstinate application to the languages and severer sciences, than by dipping and skimming every rill of information, without ever drinking deeply of any. Plain food, and enough of it, is a great deal better both for mind and body, than this *variety* of dishes, which, while they allure, also corrupt the appetite.

Digitized by Google

Digitized by Google

VI. DUTIES OF TEACHERS AND PARENTS.

LECTURE ON THE RELATIVE DUTIES OF TEACHERS AND PARENTS.

BY WM. H. McGUFFY.

Fellow-Citizens:—The time has gone by in which doubts were entertained by the intelligent, as to the necessity and practicability of *general* education.

Our public servants, and professional men, are educated; and the *people* must speedily be educated, that they may, on the one hand, protect their own interests; and, on the other, prevent the suspicions and temptation to which popular ignorance must always expose the better informed portions of the community.

Our citizens, at large, are less informed on subjects connected with the medical profession, than, perhaps, any other; and, consequently, it is in that profession that their credulity is most extensively abused. But, in *all* the professions, the suspicions that haunt the public mind, and the credulity that tempts to public abuse, are alike the offspring of popular ignorance. Honest men, therefore, of all ranks, will, for their own sakes, desire and strive to promote the thorough education of the whole people, as the only means of allaying suspicions of fraud on the part of the public, and removing temptation from the path of those who serve that public.

The *practicability* of educating the whole community, seems to be less convincingly before the minds of those concerned than the necessity of such education. And yet, the proof of this proposition, is both more conclusive and more abundant. What *has* been done *can* be repeated; and in no country, under heaven, are there to be found such facilities for universal intelligence amongst the citizens, as in our own

Digitized by Google

favored land. Here, a competency can be acquired, in the lowest classes, by the well-directed labor of four or five days in each week; and thus, two-sevenths of their whole time may be appropriated to intellectual and moral improvement. That state of society must add largely to the effects of the curse pronounced upon the rebellion of our first parents, which requires the poor man to spend more time in earning his bread, than is fairly compatible with *piety* and *intelligence*. This enterprise, then, if earnestly undertaken, *must* be successful. There are in the community abundant resources, both physical and moral, for the education of the people—the *whole people*—to any extent that may be found desirable.

But this cannot be effected without effort, and united effort. There must be concert between the people and their legislators; between those who are already educated, and those who have yet to acquire their education; between the instructors of youth and the parents of the children.

The object of the present lecture is to point out some of the *respective and relative duties of teachers and parents;* in order that they may the more successfully co-operate in their mutual work of training, to intelligence and virtue, the future citizens of our happy republic.

1st. *There must be an increase of teachers.* Not more than thirty pupils ought ordinarily to be committed to the care of a single instructer, at any one time. This ratio must, when all our youth shall be in the schools, augment the number of teachers beyond that of any other profession, or even mechanical employment, in the whole land.

It is the duty, therefore, of our young men, of liberal education, to fill up the ranks of this most *respectable* (and, we trust, soon to be *respected*) of all professions, the *profession of teaching*. It is the duty of those already engaged in this profession, resolutely to decline all offers of patronage that would involve the necessity of dividing their attention between a greater number of pupils than they can thoroughly instruct. And, as interest and duty are, in the moral government of God, inseparably connected, those who engage in the business of instruction, with a capable facility, cannot fail of employment, and a competent support.

Digitized by Google

The other professions are full. We have doctors enough; we have lawyers enough; we have politicians more than enough; and if we have not preachers enough, we have certainly more than are *wanted*, or *well paid!* The last fact is evidence of the first. But in the business of instruction, where is the *professional* teacher, much less an *adequate supply* of *professional* teachers, to be found? This field of enterprise, if not new, is certainly almost unoccupied. No where else can talents, and learning, and worth find such certain and profitable investment.

But if it were even not so, still it would be the duty of teachers to persevere; and of those who are competent to teach, to commence and persevere, until the ranks should be filled up, and the public compelled, by the force of truth and experiment, to award to the faithful and competent instructer of youth, the honor and maintenance which are his due. The work *must* be done. The existence of our institutions depends upon it. The people have been complaining (and they have had cause to complain) that teachers were not worthy of their patronage; and the teachers have, in turn, complained that their compensation was not equal to their toil; and these compla intshave been but too lamentably just. But, fellow-teachers, crimination and recrimination will not reform the abuse. Grant that our compensation has not been equal to our pains, is there any better way to liberalize our patrons than by doing our work faithfully, and on more patriotic principles? But, fellow-teachers, we are not to depend upon the mere fee for tuition as even our *pecuniary* reward. Our profession has a rare felicity in this respect—that while others find employment from the miseries and vices of mankind, our gain, both in the extent and profit of the employment which we receive, will be in proportion to our success in diffusing through the community a love of learning and an adherence to sound morals and true religion. The more intelligence is diffused through the community, the more will the desire to improve be increased. And in proportion as the business of instruction is understood, will impossibilities cease to be expected of the instructer. Besides, the effect of correct knowledge, in promoting the general prosperity of

Digitized by Google

society, and in enhancing the value of property already acquired, must secure for the teacher, as a member of the community, an adequate, though sometimes protracted reward for his labor and his time. It is *knowledge* that prompts to enterprise and devises plans for the general good. It is knowledge that renders available facilities for the accumulation of property, and the suppression of expensive crime.

It is knowledge, and morality, the offspring of knowledge, that alone can give general prosperity to society, and thus benefit all, and, consequently, the school-master; whose business it is to promote both knowledge and morality, in his official capacity. It is our duty, then, fellow-teachers, and we rejoice to add, our *privilege*, to labor assiduously in our vocation—a vocation which, though it might receive no *direct* reward, must compensate us, by the general prosperity which it cannot but promote, and with the least possible tendency to selfishness, because it is in common with *all* our fellow-citizens.

2d. In the former topic we deduced our interest from our duty; in this let us learn our duty, in the light of our interest. We may know what we ought to do, when we have learned what is rightly expected of us.

The faithful and competent teacher never fails to secure the confidence, respect, and even affection of his pupils. He is as he ought to be, esteemed "in place of a parent." He is thought to be infallible. He *ought* therefore to be correct. He is esteemed as possessing the whole cyclopedia of knowledge. He ought, therefore, to be a man of extensive acquaintance with the principles of science. He is thought by the confiding pupil, to be incapable of any measure, or even intention, at variance with honest views of promoting the best interests of those entrusted to his care. And he ought, accordingly, to enlist all his energies in promoting the solid improvement and moral growth, of every mind submitted to his influence.

Nor does his influence stop here. We go out into the world, and retain our schoolhouse impressions of our former instructer. No matter what may be our mental superiority,

Digitized by Google

or subsequent acquisition; we still think of our former schoolmaster, as the same great man, which relatively to ourselves, he *was* in the period of our novitiate. And from this, fellow-teachers, our duty is clear. We *ought*, as far as possible, to continue through the whole period of our lives, as far in advance of those who were once our pupils, as we were found to be upon their introduction to us. The same *proportion* cannot be preserved—but the same *distance* in advance may. I am not *twice* as old as you, who are more than half my age—but I shall always continue *as many years* older than you, as I was at first. The more we know, the more rapidly can we acquire. Why then is our improvement less in riper years than it was in youth? Obviously, because our industry has declined; or our attention to the business of our profession has become relaxed. The experience of *individuals* alone can increase the knowledge of mankind. He therefore, who is faithful to himself, will while he contributes to the general improvement of the species, by his own accurate observation, be able, by the same means, to avail himself of all the advantage of the general stock of information to which he is a contributer.

Here are two men, equally ardent in their pursuit of useful discoveries. The one has knowledge enough to fit him to become the instructer of the other; and they are about equal in strength and capacity of mind. Which do you suppose, will most likely sueceed in making discoveries? The one undoubtedly, (other things being equal,) who has the most knowledge. If we were unacquainted with their relative acquisitions we should feel safe to infer, as a general result, that he who succeeded best, must necessarily know most. "Knowledge is power." And in proportion to the efficiency so will be the effect, wherever that power is applied. Why then should *old men* fall behind the age in which they live? And of all old men, aged teachers are most inexcusable for this, which so frequently happens.

The expectation, then that teachers will continue to improve, is a rational one, nay, almost instinctively rational; and we are bound, therefore, to versify it, by our industry. We, fellow-teachers, must mould the opinion of society, especially on al

Digitized by Google

subjects connected with education, I say *must* because, from the nature of the case we cannot avoid it, if we would. The future opinions, plans, and enterprises of our pupils, on these subjects, will be not only tinged, but characterized, if not created by our influence upon their forming minds. All that they shall hereafter think, will in great measure, be the *results* of what we have previously thought, and inculcated. With us rest the tremendous responsibility of laying the *foundation* of a nation's literature; and of saying what shall be its future character, for morality and religion.

The foundation *can* be laid but ONCE. The character of the superstructure, does not depend so much upon those who shall complete the edifice, as upon us, who are called to lay the corner stone. Let us then, divest ourselves of all selfish views; of every narrow prejudice; of every local preference; and of the whole class of temporary expedients, and come up to the work with a zeal, a devotedness, and perseverance worthy of so good a cause. Let us remember too, that when those who are now our pupils, shall have become the legislators and governors of the republic; when they shall have devised means, raised funds, organised colleges, and founded universities, and are looking out for those, to whose care these institutions shall be entrusted, that their attention will most likely, be directed to *us*, their former instructers. This will be both natural and just. All these their doings will, we have said, take their character from our former instructions. Who then, so suitable to carry into effect those principles and plans, as those with whom they have virtually originated? But in order to this,—we must never sleep at our post—we must continue to improve, we must add the experience of yesterday to that of to-day, and the experience of both to the business of to-morrow.

We must accumulate the experience of the whole profession, in the person of each individual, and personally add to the stock from which we so largely borrow. We must study the human mind; and watch it, in all its varieties of development and growth. We must become *scientific* and not *empirical* teachers, who shall know how to give permanent direction—to the public mind; and not content ourselves with that evanescent or erroneous impression, which disap-

Digitized by Google

pears of itself, or requires to be effaced, to make room for that which shall be both more correct and more enduring.

If we become dilatory, and cease to improve, we shall be guilty of alternately defeating those very plans, which through our earlier pupils, we have ourselves matured. For, that we shall not be permitted (or be inclined) to retire, is demonstrated by facts—most of our Presidents of colleges have been called to these present places, of honor and trust, by their former pupils—many of the professors, in our literary institutions, have been selected, by intelligent men of other professions, from among those to whom they recited in the *log school-house;* or, the but little more pretending academy. And it will, because it *must* continue to be so. Illy qualfied for promotion, as most of our profession may be found to be—still, our experience, in despite of our indolence, gives us a decided advantage over gentlemen of any other profession, in the management of literary institutions. Few instances are on record, of gentlemen taken from the bar, or the pulpit, or the profession of medicine, that have succeeded as the *presidents* of colleges, or universities. And fewer still, are the recorded instances of TEACHING PROFESSORS (for any one may *compile* and *read lectures,*) who have not found their way to the professor's chair through all the grades of elementary instruction, up from the "common school." Let us take special care then, to acquire the skill which shall be requisite to cultivate, in its approaching maturity, that tree of science, which we ourselves are planting; and which if left by us, *must* be abandoned to still less skilful hands.

3. In the preceding remarks, we have noticed duties that are less relative, than those which remain to be mentioned. But here, as before, we may discover our duty, fellow-teachers, from the trust reposed in us. Parents commit to us their richest treasures, their dearest hopes. In this they are too exclusive; but their fault cannot lessen our responsibility. It rather increases it. We have the formation of *character* committed to us. The intellectual habits of our pupils will be very much as we form them. Their modes of thought—their principles of taste—their habitude of feeling, will all take their complexion, if not their character, from our

Digitized by Google

methods of training the mind. Who then can enter the class-room without trembling? Where is the spirit stout enough to try *experiments* upon an immortal mind? No man is fit to teach who does not understand human nature. Nor will an empirical knowledge of the mind suffice. Principles and experiment must go together. Theory, without practice, will be mischievous; and practice without theory must, of course, be at random.

We owe it, then, to our pupils, and to their parents, thoroughly to understand what we profess to teach. For who can communicate intelligibly to another, that which he himself does not clearly comprehend? That man is a swindler of the worst description, who "procures, upon false pretences," the *intellectual* wealth of the community, and submits to, he cares not what, venturous process, for his own paltry and sordid gain. The fraudulent merchant destroys but the fortunes of those whom he plunders. But the incompetent teacher ruins the immortal mind, which is of more value than all temporal riches.

Nor is it enough *once* to have understood what we profess to teach. We must constantly review our studies. This is necessary in order to promptness of explanation; without which, much time must be lost to our pupils, and sluggish habits of mental action, unavoidably induced upon both us and them. We should be master of our subject—familiar with its details—clear in our explanations—rapid in our mental movements—glowing in our conceptions of truth—impassioned in our admiration of its beauty—and incessant in our endeavors to produce the same results on the minds of our pupils.

But the most difficult part of a teacher's duty, arises from the great variety of intellectual and moral character, found amongst his numerous pupils. No two minds are alike, in all their powers and susceptibilities. Every mind, therefore, requires a mode of treatment, somewhat different from that which is suitable for any other mind; and here, both the skill and the honesty of the teacher are put to the test. Every new pupil is, not only a new *lesson*, but a new BOOK, which the teacher *must* study! And a book too, in which new pages are continually unfolding, which require a new analysis,

Digitized by Google

and frequently compelling a change of estimate, and consequently a change of procedure, in regard to the whole matter. In such cases, fellow-teachers, it is feared, that ability sometimes, and industry much more frequently, may fail. Let us be on our guard here. Let no temptation, of a higher fee, induce us to advance a pupil to higher studies, for which he is not prepared. Let not our indolence prevail with us, to class others with those who are obviously their inferiors in either talents or acquirements, much less in both, that we may thus lighten our own labors, at the expense of their improvement and "mental training." Let not our misjudging desire for popularity or patronage, ever suggest the thought of lowering the standard of education, in our public institutions. Such conduct is not only dishonest, in public teachers, but clearly impolitic. A "*short course*" can be a recommendation only to short-sighted judges, whether pupils or parents. Those are certainly enemies to the dearest interests of their country, whether intentionally or not, who erect depositories for intellectual *chaff;* scrape together, that which has not substance enough to abide the siftings and winnowings of a thorough education, nor weight enough to find its proper level when separated from the purer mass; manufacture it by some new but patent process, which requires but little time, and less labor, though frequently at great expense to the owners; and then throw it into the market, bearing falsely, the brand of a genuine article, to the defrauding of an unsuspecting public, and the ultimate disparagement of all sound education. Nor can any censure, too severe, be passed upon that instructer, who can, for the sake of popularity, or any such motive, lower the standard, or relax the discipline of a co-ordinate department in a college, or university; or of either a co-ordinate, or subordinate school, or department in a school, connected with our general system of education.

Let us then be honest with ourselves; honest with our pupils; honest with their parents; and honest with the public. Let us not drive a pupil too fast, and thus destroy the vigor and energy of his mental action. Let us not check the natural activity of his thought; and thus induce a habit of mental *moping*, alike unfriendly to accuracy and despatch,

Digitized by Google

whether in acquisition or execution. Let us not flatter our patrons, that their children are capable of professions, for which nature never intended them. Let us be careful never to inculcate any *doubtful* principle of morality or religion; or to recommend, by precept or example, any wrong, or even equivocal sentiment or feeling.

We may, nay we must, have our own speculative opinions—hypotheses in morals, which we have not yet been able either to verify or disprove by inductive experience. But, in this state, fellow-teachers, let them never once be named in our schools: nor let them begin to influence our conduct as practical teachers. The intellectual and moral character of our pupils is too valuable, to be made the subject of rash and hazardous experiment.

The christian religion, is the religion of our country. From it are derived our prevalent notions of the character of God, the great moral governor of the universe. On its doctrines are founded the peculiarities of our free institutions. From its sanctions are derived the obligations to veracity imposed in the administration of justice. In its revelations are found the only certain grounds of hope in reference to that, else unknown future, which lies beyond the horizon of time. It alone places a guard over the conscience, which never slumbers, and whose eye cannot be evaded by any address of the delinquent. Its maxims, its precepts, its sentiments, and even its very spirit, have become so incorporated with the mind and soul of civilization, and all refinement, that it cannot be eradicated, or even opposed, without imminent hazard of all that is beautiful, lovely, and valuable in the arts, in science, and in society.

Let us then, fellow-teachers, avoid, on the one hand, the inculcation of all sectarian peculiarities in religion: and on the other, let us beware of incurring the charge, (which will not fail to be made, and justly made,) of being enemies to our country's quiet, by teaching to our pupils the crude notions, and revolutionary principles of modern infidelity. It is, at best, but an unsustained *hypothesis*.

4. The duties that remain to be noticed, in the fourth place, as incumbent on teachers, in relation to the parents of

Digitized by Google

those who are their pupils, are, if possible, more important than any that have yet been noticed. Teachers ought to know best *how* to do that which is required of them—but parents are, or ought to be, the better judges, as to *what is to be done*. We, fellow-teachers, are the servants of the public. We have a deep interest, as has been shewn, in the results of our own labors in their effects upon public prosperity and national character. But, much as we love, and ought to love those committed to our care, they are but our pupils, not our children. This last relation is one which can be constituted only by the author of our being. All attempts, artificially to form it, must end in comparative defeat. None but the *natural* parent, can feel that natural affection, which is adequate to the duties of *properly educating* an immortal mind.

Our duties, then, paradoxical as it may seem, are only subordinate in that very business which we pursue as a profession. The teacher, I repeat, should know better than any other man, how to produce a given result in mental training; but the parent, who is the natural guardian, or in want of parents, the authorised adviser, alone has a right to say what that result, which is attempted, shall be.

We may, and ought to advise with our friends, as to the best methods of accomplishing their wishes, in the education of their children. But there our jurisdiction ends. We have, as teachers, no right to dictate; and we ought to use the most constant caution and vigilance, not to impair that sacred attachment to the persons, and respect for the character of parents, and guardians, which, to the credit of human nature, generally does, as they always ought, characterize the unsophisticated mind of youth.

Let us then pursue such a course as shall be most likely to interest parents in the progress, as well as the results of our labors. Let us encourage them to visit our schools; to take part in the examinations of *our* scholars, but *their own* children. Let us refuse those, whose parents will not co-operate with us, or who decline giving a specific view of what they wish us to accomplish, in behalf of their children. Let us, like the mechanic, insist upon definite instructions, as to what is to be done; and then, like him, let us throw ourselves upon

Digitized by Google

our skill, and the intelligence of our patrons, for our character, and our reward.

The second general division of our subject, is the duties incumbent on *parents*, in the business of education.

And here, as in the first division of this discourse, I have the pleasure to rank with those whom I address. I have long been a teacher; and expect to remain in the profession for life. But I am also a parent, who has children to educate, and may therefore be supposed to feel, in some degree at least, the importance of those duties which I venture to urge upon my fellow-citizens.

As, in the preceding remarks, the duties of teachers have been shown to be subordinate to those of parents; so, in what is to follow, I wish the paramount importance of the parent's interests, and the parent's duties to be kept distinctly before us. We who are parents are the employers—teachers our assistants, in the all responsible business of training up the future governors of this republic, who are to give character to the world, and to form characters for eternity.

1. In the first place, we must provide suitable accommodations for our schools. Children cannot learn when uncomfortable. And they cannot be comfortable, either in cold weather, or in hot, unless the school-house, or recitation room, be such as can be both warmed and ventilated, as occasion may require. How much time, and money, and that which is more valuable than both time and money, I mean mind, is wasted; simply for the want of suitable buildings for schools? Nor is mere convenience, of itself, sufficient. Children are creatures of association and habit; and much depends upon the cheerfulness and taste of that which is connected with their early mental efforts, as to whether they shall become attached to study, and take a delight in thought; or shall contract a disgust for every thing like literature and science. Time was, when the log school-house, with gable-end chimney, clap-board door, and long, narrow windows, papered and greased, was all that could be looked for, in a country that was still a wilderness. But that time is now past. And yet, even these *cabin colleges* were often more

Digitized by Google

comfortable, and better conducted, than some of our public schools, at the present day. It must make the heart of philanthrophy bleed, to see the youth of our country so frequently collected, (when in school at all,) in uncomfortable, and even filthy hovels, in which the farmers of the neighborhood would hardly consent to house their sheep; surrounded by every thing calculated to disgust them with learning, and to make them loathe even the sight of a slate or a book. But on the other hand, in contact, as if by design, with whatever can minister to grossness of sentiment, confusion of thought, and ferocity of character. And all this, for want of such accommodations, as could be procured for a less sum than one half of that which those most intimately concerned are known to expend upon that which is worse than useless. I make these remarks with the greater freedom, because they are generally known to be true—and because, from the enterprise of this city (Cincinnati) they cannot be construed as conveying any reproof to those who constitute the present audience. And yet, the newly painted spires of your public school-houses, and other literary edifices, seem to imply, fellow-citizens, that it is but recently, since the spirit of improvement commenced its work, even amongst *you*. But the extent of that work, in so short a time, is the more honorable to the enterprise that has accomplished it.

2. The next duty devolving upon parents, in relation to teachers, is to furnish them with suitable tools, with which to work. They must, we have seen, have comfortable shops—a school-house is the teacher's shop—but this will not avail, unless those shops be furnished. We must furnish or compensate the teachers for furnishing *uniform sets* of suitable class books. No teacher can instruct successfully when the variety of books is nearly equal to the whole number of scholars. Every thing that saves time to the teacher, must benefit the school. And nothing is more desirable to a conscientious instructer, than to be able to devote a large portion of his time to every individual under his care. But this cannot be done without careful classification, which classification is impossible without a uniformity of class books. As we value the improvement of our children, then we ought

Digitized by Google

not only to permit, but to encourage the instructers whom we employ, to introduce as rigid a system of classification, and as great a uniformity of books, into the schools, as possible. But still more than books, and classifying is needed to furnish a school-room. Our teachers must have maps and globes, and a variety of apparatus, suitable to illustrate these branches of knowledge, which we expect our children to learn. But the compensation which we ordinarily allow them, is not sufficient to warrant, or enable them to procure these articles, at their own cost. *We* must furnish them; and in doing so, we shall be the gainers. Our children will learn more rapidly; understand more clearly what they do learn; and retain with more permanency, and greater accuracy, the principles of those practical sciences, which even a school apparatus is sufficient to illustrate.

3. But, to keep up the figure of a shop—it is not enough that our teachers have tools—they must also have stock, or the raw material upon which these tools are to be employed, and their skill expended. This material, parents are to furnish; and it is of vast importance, to success in the result, that it be of the right kind. Children receive their characters from the preponderant impressions to which they are habitually exposed. Thus their characters will be formed within the domestic circle. Teachers *can* do but little to alter the tendencies of that almost uninterrupted, influence exerted upon young minds by the example of parents, domestics, and friends. Nay, it has before been shown, that it was not the province of the teacher, to oppose, what must be presumed to be the deliberate arrangement of the family circle, in relation to children. Teachers must not only take children as they are; but must permit them to remain as they were, in the respects just noticed. For where is the parent, that will patiently permit any teacher to obliterate those impressions; or change those characteristics; or to interfere with the formation of those habits, in his children, which he has been so solicitous to secure? For I cannot, I will not suppose; that there is a single parent who hears me, that is so ignorant of the facts, or so regardless of the consequences just stated, as not to give all possible attention to the arrange-

Digitized by Google

ment of every part of his domestic relations, in reference to its influence upon the education, and consequently upon the character of the children belonging to the family.

We, then, who are parents, must from the constitution of society, form and sustain, the character, intellectual and moral, of those who reside under our roof. The teacher cannot do it without our aid; nor ought he to be permitted to do it without our co-operation. We must lay the foundation; he may help us to build. We must furnish the materials; he may fit and adjust them; but only under our direction and supervision. The teacher may, and will exert an incalculable influence upon the minds of his pupils; and through them on society. But parents are responsible for a great part even of that—because it will be modified by their superior, and anticedent influence. The result will be different, and something more than would follow from parental education alone—or else the employment of teachers would be useless. But it never can be much different, in kind or degree, from the general character of that influence, which is exerted by the specific circumstances of the domestic fire-side.

What then is our duty in this business? We shall best answer the question, by ascertaining what are the chief hindrances to success in our own attempts to communicate information to the infant mind. We will not stop to enumerate, much less to classify these hindrances here. We shall take for granted, that they are familiar, and distinctly recognized by all, as they must be, by every parent who has done his duty in the instruction of his family. These we must labor to remove, as much as possible, out of the way of the teacher. We must, as far as practicable, so arrange matters at *home*, that our children may come into the hand of the school-master, docile, ingenuous, affectionate, intelligent, honorable, magnanimous, rational, conscientious, and pious children. These are the fundamental elements of a right character; and *not one* of them can be dispensed with, in the very commencement of a school education. Or if there *is one*, which *one* will any father, or mother, in this audience designate to be excluded? Or which one would any parent

Digitized by Google

be willing, were it possible, should spring up in the mind of the child, under the fostering care of any hand but his own? Where is the mother that would not resent the imputation, that her child had grown old enough to attend school, without her having cherished or implanted in its opening mind, one and every one, of the principles above enumerated? I know it was once objected, that *piety* was not compatible with the infant mind. But the author of the only true religion, ever professed by men, was of a different opinion. He recognized in the minds of "little children" something so *like* to piety, in the adult mind, that he made the former a *test* of the genuineness of the latter. "Except ye be converted, and become as *little children*, ye shall not enter into the kingdom of heaven." Piety is right sentiments towards supreme excellence. And would not the parent who should discourage *that*—run an awful risk, of obliterating *all* right sentiments in relation to *every species* of moral excellence? How could he after this, hope to maintain his authority, as a father? Or command the respect of his child?

But it may be said—that these are the traits of an educated mind—and instruction has become useless where these principles exist. It is admitted that education, neither purchased nor domestic, can *implant* such principles—*piety* for example. But some of the above traits are *habits*—and all require to be cherished at first by a *parent's hand.* And if they are not, it will be little less than miraculous should they survive the rude culture and the chilling atmosphere of public instruction, in its best forms. They can be cherished at home. They are successfully cherished in many families. But we might challenge the world, to produce, even a few instances, where they have been successfully cultivated, in any other field.

Let me not be misunderstood. I do not say that *any principle* can be implanted by education. Piety is the result of divine agency; but may be cherished by human means. All I contend for here, is, that the fundamental elements of character cannot be so well, if at all, developed any where else, as in the family; nor by any other hand, so appropriately as by that of a parent. Infant piety, youthful ingenuousness,

Digitized by Google

and juvenile honor, are of too delicate a texture, to bear an early transplanting into our public schools—even those which are under the best possible regulations.

Let us then, who are parents, prepare our children for the school, by training them to *think* by means of *rational conversation;* by cherishing honesty of character, through a proper treatment of their natural ingenuousness: by cultivating in them a respect for all that is valuable, and praiseworth in human character around them; by teaching them a *rational* subordination to just authority, as connected with intelligence superior to their own, and an undoubted intention to promote their interest; by encouraging them to examine into the grounds of even authoritative injunctions, not that they may find reasons to disobey, but that they *may obey more intelligently;* by showing, what we must be careful honestly to feel, a uniform respect for those whom we employ, to assist us in the business of educating those minds, which God has entrusted to our care—and thus exciting in their minds that respect and confidence towards their instructers, which is ever found indispensable in the business of instruction. How inconsistently some parents are found to act in this matter! It is inconsistent to employ as an instructer a person whom we cannot respect; and even if this should happen, through mistake, it is highly injudicious to manifest disrespect towards their teacher, in the presence of our children, until we are fully prepared to remove them from his care. Parents are commendably careful, not to marry their daughters to unworthy men. But why should we not be equally careful, not to commit either our sons, or our daughters, to the care of disreputable teachers? Will it be said that the former connection is for life; the latter but temporary? I reply, the influence of the former is upon *happiness* only—that of the latter upon *character* first, and subsequently upon happiness.

We owe it as a duty, to the whole profession of teachers, to discourage every thing in them that is wrong, by resolutely refusing to employ, at any price, those who are not of reputable character; and to encourage whatever is commendable by showing *equal respect* for virtue and excellence in that profession, as to that in any other. We owe it, moreover,

Digitized by Google

to teachers, and to the public, not to send to an institution of learning, a young man of insubordinate temper, or bad moral character. How often are both teachers, and students in our public seminaries, most grossly imposed upon, by the stealthy introduction of such young men, as never ought to have been admitted into any public institution, unless perhaps it were a penitentiary. Schools and colleges are not houses of correction. They were intended to *educate;* not to *reform* young men. But these are our own sons, and we are anxious to reclaim them. Very well. And so are all our friends, and the public. But this gives us no right to jeopard the morals of others, from the very slight prospect of good to our own unfortunate children. The risk of increasing, or of at least spreading the moral contagion, is much too great to warrant any judicious, much less conscientious man, so to offend against the morals of his country, as to cast poison into the fountains of science. The whole community would unite in reprobating the man who should introduce the *cholera* into an institution of learning, induced by the hope of recovering the patient infected, even though that patient were an only son. But to introduce a *a moral pestilence* is still worse than this.

4. The last class of duties, devolving on parents in relation to teachers must be briefly discussed, for the present. It has been frequently hinted, in the progress of the lecture, that the business of instruction was a joint concern, of the teacher and the parent. The part which the parent must take in it, throughout, comes now to be noticed, in its most important aspect. And that is, fellow-citizens, we must *ourselves* be the prominent and persevering teachers of our children, during the whole period, in which their characters are forming. We must subordinate every other concern to that. We must not leave it to hired help. We must not permit either business or pleasure, or even other duties, (none can be paramount,) to interfere with this class of obligations. We must not allow any man to dictate to us in the course which we pursue; nor must we ever lose sight of the actual engagements which employ our children from day to day.

Digitized by Google

We must here, as in other business, *superintend* at least, the whole concern, or it will not succeed. Let us decide what our children are to learn—procure for them suitable accommodations, books and apparatus—employ, for their benefit, the ablest instructers—and then keep our eye constantly upon them, their progress, and their instruction—encourage their despondency—repress their waywardness—show an interest in their studies, or we may be assured they will not. In a word, let us post up, *every day*, the whole concern, that we may have it under our eye, and let all concerned know that it is so.

Is it objected, that we have not time, thus to attend to the education of our children, in person. The answer is, we have as much time to spare from business, as our children have from amusement, and healthful exercise. But if time be wanting, then let us employ assistants, in our other avocations. Why should ladies fear to trust the management of household affairs to the exclusive care of servants, while they make no scruple of abandoning the education of their daughters, to those who are not, or are not known to be, any better qualified for their task, than servants are for theirs? Why should fathers consider it indispensable to superintend, in person, the concerns of their farms or their shops, or their merchandise; while they wholly neglect the proceedings of the school, to which are sent those sons for whom they are thus laboring? If we want leisure, let us employ more help, in every department of our business; but let us not be seduced, nor withheld by any engagements, so as not carefully to accompany our children, on the thorny path of elementary acquisition.

But we are ourselves ignorant of many things which we wish our children to learn; and in these we may be excused from accompanying them. If they are valuable acquisitions, and useful in life, (and children should not be doomed to study any thing of a different character,) our ignorance furnishes an additional motive why we should accompany our children in these very studies. We can hardly claim respect for our opinions from those who are confessedly wiser than ourselves. We ought, therefore, in defence of our authority, to keep pace with the improvements in school education. Besides,

Digitized by Google

we can hardly hope that our children will be much interested in those studies, which they are aware we are ignorant of, unless we show sufficient interest to be willing yet to attend to them. If, when they come to us with a difficulty, which they have met with in their lesson, we put them off, with a declaration that either we do not understand, or do not care about what they are studying, can we be surprised, or blame them if they show but little farther concern in the matter? But even if it should prove impracticable (which I believe it will do only through indolence) to learn what our children are learning, though we may not have acquired it before, still we can show an interest in their studies like that of the heathen mother, who, though she could not read, yet required her son to read to her his daily lesson at the school, and judged of his proficiency, as she could, by general appearances, so that she correctly applauded his industry and rebuked his indolence, as they respectively occurred. Your speaker has seen the grandfather of eighty years, induced to look into a geography, in order to correct his little grandson, that glaring heresy of modern times, *that the earth turns round on its axis*, and after pronouncing the assertions of the little philosopher "*nonsense*"—"silly nonsense," became interested in the child's artless defence of his book, and finally to take lessons from his pupil, and become a companion of his studies for months together. The results were valuable. They showed that an aged man, in the midst of business engagements, could learn a new science; and that the effects of such a companionship were most salutary upon the mind of the child. That child was my pupil, and far surpassed his classmates, from the time he took his grandfather into partnership in his studies.

Every intelligent teacher will expect success, just in proportion as he can induce parents to take an interest in the business which he conducts, but which they must superintend. Let parents then be the instructers of their own children—employing all the assistance they may need or desire; but never *resigning* the business into the hands of another.

It must be obvious, from the foregoing remarks, that children and youth ought to be kept under the parental roof,

Digitized by Google

during the period of their elementary education; and the experience of public teachers abundantly confirms the remark. A very large proportion of those who leave their parental home, before their characters are pretty well confirmed, are more or less injured, and many of them ruined, by their residence at even our most respectable public schools.

How can it be otherwise? Who is to watch over the daily conduct of the stranger student? His instructers cannot do it; and if they are honest men they will not engage to do that which they know is, from the nature of the case, impracticable. The young man is, in a great degree, cut off from the restraints of society, the advice of friends, and the protection of parents. He is exposed to the excitement of a hundred companions, who, like himself, are deprived of the ordinary amusements found in social life, and left to expend that buoyancy of spirit, which even the severest study cannot always suppress, in boisterous mirth, or acts of mischief.

His steps are watched by the unprincipled and designing, who take advantage of the excellencies of his generous nature, to lead him into vice, for their own sordid gain. And often, alas too often, all that remains, after the period of education has elapsed, is the wreck of what was once a noble spirit, but now fallen.

How poor a compensation is a little *knowledge* for the loss of moral excellence? How pitiful the acquisition of mental dexterity, at the expense of all correct habits. Teachers may instruct, but society must *educate*. And what society can be compared with that which is enjoyed around a father's table, and under the domestic roof? No responsibilities are more reluctantly assumed, or more painfully regretted, than those which are imposed upon the officers of literary institutions in the west, by the absurd practice of sending sucklings to college. We must then have schools, within the reach of every family, sufficient to give to the son of every American citizen, an education that shall enable him to discharge the highest duties, to which his fellow-citizens may appoint him; and to the daughter of every American mother, such an one as shall fit her to become the wife and mother of freemen.

Digitized by Google

Fellow-citizens, my thoughts, on this subject, are now before you. The importance of the topics discussed, must be my apology for the length of the lecture. Let teachers fill up the ranks of the profession; let them trust to the inevitable effects of their well directed labors, for their reward; let them be careful to improve as society advances; and let them be content with their subordination to parents, as the only effectual means of bringing every power of society into requisition in the business of universal education.

And, on the other hand, let parents come up to the work as *they* ought. Let them provide suitable houses, suitable books, suitable apparatus, and suitable instructers for the benefit of their children; and all this within reach of their own homes. And let them be careful to cherish in their children those traits of character, that will make them at once active, and docile, respectful and persevering. And, in addition to all this, let them, as they would discharge the high responsibility that heaven has laid upon them, accompany their children through all their studies, and, in person, superintend the whole process of their mental, moral, and religious training. And, through the blessing of Heaven, the result will be as they could wish. "Train up a child in the way he should go, and when he is old, he will not depart from it,"—is a declaration that never *has*, and never *will* be falsified. It is the declaration of ETERNAL TRUTH.

Digitized by Google

VII. COMMON SCHOOLS.

REPORT ON THE BEST METHOD OF ESTABLISHING AND FORMING COMMON SCHOOLS IN THE WEST.

BY SAMUEL LEWIS.

Your committee have had the subject submitted to them under consideration, and apprehend, that in reporting as full as its importance demands, they may occupy ground, that will probably have been occupied by a very able committee to which was referred the following question, viz: "Are there any defects in the common schools? If any, what are they, and how may they be remedied?" Or, without touching on the same points submitted by the trustees of the schools in Cincinnati, referred to the local executive committee, and by that committee referred to a committee of eight.

This committee has finally determined to treat the subject as briefly as possible, touching only those points deemed indispensable, and embracing some facts to show the importance of an agreement on those points, leaving the other committes to occupy the broader ground and the details.

The question proposed is, "What is the best method of establishing and forming common schools in the West?"

We shall consider the term common schools, as designating those, for teaching the ordinary branches of English education, under the control of, and supported either in whole or in part by the public, and use it synonymously with public or free schools. Such, we believe, was the design of the college in proposing the question.

In establishing public schools, several plans are in practice, or have, from time to time, been adopted; among which is a system, by which the public appoint the teachers, and pay for the tuition of the poor, and leave those who are able to send to the same schools, and pay the ordinary tuition fees. Without

Digitized by Google

stopping to assign the particular objections to this mode, your committee is satisfied that it is not the best.

Another plan practiced on, to some extent in this state, is that of raising by tax a small sum, perhaps from 25 to 150 cents per scholar, and teaching a public school only so long as those funds will defray the expense. This, in a large district, compels the trustees, from want of funds, either to make the time of teaching each year too short for any good purpose, or to crowd a teacher with so large a number of scholars as to prevent any thing like proper instruction; and in either case, the fund is almost thrown away.

Thus, for example, one of the most populous townships in this county, has registered ten hundred and eighty-one scholars, and collects a school tax of $378—to which may be added, not more than an equal amount received from school lands, making the whole amount of school funds, to be expended, less than $800 per annum, which gives seventy-four cents to a scholar. Another township enrols ten hundred and seventy-four children, and collects a school tax of $355. Another enrols nine hundred and seventy children, and collects a school tax of $484. The amounts derived from ground rents depend too much on local situations to form any general predicate; besides, there are many townships that have no revenue from that source. These provisions are the largest made in any part of the western country, out of Cincinnati, (so far as we can find, after careful enquiry). We find, therefore, in no instance, funds raised for public education to the amount of $1,50 a scholar, in any entire county in the west, so that this plan cannot be the best; but, on the contrary, the funds expended are little better than wasted.

It will be observed that none of these plans pretend to teach all steadily. But there is a plan adopted in some of the cities in the west, that professes to furnish the means of instruction constantly, to all of a proper age, without distinction of circumstances. Before we express an opinion of the plan or system, it will be proper to state how it is practiced on, in the most favored cities,—and taking Cincinnati for an example, it appears by a census lately taken under the direction of the school visitors, that there are more than 7000 children

Digitized by Google

between the ages of 4 and 16 years inclusive, and the school tax collected is $10,146,85, which tax, though it will be annually increased, will in its increase fall short of the increased population. This gives to each scholar, say $1 45; a sum admitted by all to be wholly inadequate to the object proposed. This can be tested as follows:—a competent teacher must have a salary of at least $400 per annum; he can teach not more than 35 scholars and do them justice, which supposing the whole amount spent in tuition will pay for less than six weeks instruction for all the scholars,—this shows the extent that can be done with the present means. We beg now to examine how it works in actual practice; and here it may be well to premise, that puffing has become so much the order of the day, that one is in danger of being denounced as an enemy to every man and institution that he cannot applaud in every respect. To avoid this danger and do justice to the present board of school visitors, we are happy to have it in our power to say, that every thing is done for the schools that can be done with the means provided, so far as the present board of visitors and examiners are concerned. But if our researches are to be of service, the results must be fully and candidly stated and examined; and like the honest physician who feels it his duty to apprise the patient of his danger in all its extent, to induce him to take proper measures to be healed, this committee would point out the defects, only that a confiding and generous public may have their attention called to the subject. We hazard the opinion that no respectable number of men will say that $1,45 to each scholar is sufficient to employ a good teacher for the entire year. Let us compare it with private schools; a private teacher charges $20 per year for the same course that is professedly taught in common schools for $1,45, and this is the lowest price of private schools; many charge from 20 to 50 per cent more. These prices are reduced by competition to the lowest sum for which tuition can be afforded in private schools. A comparison of the fund provided for common schools, $1,45 per year, with from $20 to $30 per year, shows at once the inadequacy of the former.

Digitized by Google

Look now at the schools as organized to the extent of all the means provided. The report of the year ending July 1835, shows thenty-four hundred scholars in the common schools and thirty-three teachers, which gives to each teacher seventy-two scholars; (and this is not by far the whole number enrolled.) Ten of these teachers are males and called principals at a salary of $400; ten females principals at a salary of $216; the residue male assistants at $250, and female assistants at $168 per annum. This is the best that has ever been done on the present plan. Your committee appeal to the friends of education who approve of free schools, to say if they would think their children properly provided for in a school of seventy-two scholars, taught by a man who could afford to spend his time for $250 or $400 per year, or by a woman who would spend her time for $168 or $216 per annum:—none will answer in the affirmative, or if they do, their practice will hardly prove the truth of their profession. Your committee believe that every child must at least have some minutes personal attention, and allowing much to be saved by classifying, you cannot extend the principle so far as to avoid the necessity of this personal examination of each scholar. The ordinary school hours may be three or three and a half; deduct the half hour, at least, for lost time in opening, intermission between recitations, closing, etc., leaves three hours, divide this by seventy-two gives two and one half minutes to each. Suppose a lad who reads, writes, studies arithmetic and grammar, you have two and a half minutes for all the recitations; a less time than ought to be allowed for each. Suppose it a female attending the same studies, and some of the branches peculiar to a female, and not less important, such as knitting, sewing, marking, etc., and you find still less justice done;—and suppose it a dull child in A, B, C, how long will it require to learn the letters and to read, by spending two and a half minutes each half day? for it must be borne in mind that a large part of the scholars have no opportunity of learning, save in school hours. We think it demonstrated by this examination that the present practice is defective, whatever may be the plan. And all this supposes that twenty-four hundred is all that are to be taught, whereas the

Digitized by Google

schools are open for seven thousand; and for this number on the plan professedly adopted, provision is made by raising say at the most $12,000. Every man must be struck with the utter inadequacy of the means to the object proposed,—of the seven thousand only twenty-four hundred are professedly taught, and we have shown that they cannot receive any thing like proper instruction. In the same city there are fifteen hundred scholars, male and female, at private schools, making the whole number at school thirty-nine hundred, little more than half the whole number; and taking into view the actual amount of instruction we may safely say that there is not public instruction provided for more than twelve hundred and private for fifteen hundred, making in all twenty-seven hundred, leaving unprovided for, forty-three hundred of the children of our city between four and sixteen years inclusive.

If we are serious when we say in our written reports, and in our praises lavished upon free schools, that all are to be provided with education, the poor as well as the rich, if there is to be reality in all the professions made in favor of free schools, the foregoing statements must convince all that a better practice than any we have recited may yet be found, and that more energetic measures are called for if we would render the system of free schools, popular, useful, and permanent.

Before we proceed further we must guard against the objections so commonly raised by fearful friends, and cautious opponents, viz: it is said if you propose an increase of expense you will injure the common schools; the people say they won't bear an increase of expense: public opinion must be enlightened before your extend the system, etc., etc., and in the midst of all this abundant caution the work remains undone. In answer to all this class of objections, your committee beg leave to say, that the great body of the people disclaim them; they look to the guardians of the schools for such measures as will perfect them, and when a plan competent for the work proposed is laid down and submitted to the people for their approval, they will be found sufficiently enlightened to sustain it against all opposition; and when the people refuse their support to such a plan it will be just to lay

Digitized by Google

the blame at the door of popular opinion. But until that is done, we insist there is no evidence of any backwardness in the public; on the contrary every measure for the extension of the free school system, in this section at least, has been almost unanimously supported. The only complaint (except by very few) thus far has been, that the provision was too small. The schools have approached too slowly toward that perfection we have been so often promised. Public opinion is ahead of the work, and no man who regards his standing in the community, will venture to openly oppose a plan for making the means double what they now are, if it should be decided, by the boards of visitors and examiners, that such provision was required.

We must bear in mind, that our country in its habits, laws, institutions and future prospects, differ from those of every other country; that in our country alone, of all the past or present relations of the earth, popular opinion gives law, and controls government. We must look at the past rather as a beacon, than as a guide, and our system of popular education must be adapted to all the circumstances incident to the rising generation.

Among all the objects to be effected after that of morals, none can be found more important than a cultivation of kindly and brotherly feeling among those, who, in a few years, are to be the men, who shall, with equal powers, control the destinies of the country. However much, station, office, talent, and wealth may create distinctions in after life, the years of childhood should, as far as possible, be without any of those distinctions, except the difference between vice and virtue; and our common schools must be made so good as to induce even the wealthy, from motives of interest, if no higher inducement exist, to send their sons and daughters. In this way, a general *acquaintance* and *attachment* will be formed, that will thereafter, in every change, bind all parts of society together. This point is of vast importance, but we only touch it as an incident for want of room.

A plan that would be the best for a city, would not always be best for the country. This arises sometimes from the fact, that very many for whom schools are provided, are in the

Digitized by Google

country, engaged in labor through summer, and can more readily spend the winter at school, while small children are prevented by the weather in the winter from attending. Neither of these causes operate in cities, where employment is to be had alike at all seasons, and where the schools are sufficiently convenient in point of distance and roads to enable the youngest to attend at all times. Every plan must be adapted to the convenience of those to be taught, keeping in view the main object of furnishing instruction for all; as large a portion of time as circumstances will admit of their attendance.

Your committee are prepared to lay down the following as indispensable requisites in establishing common schools in the west on the best plan, viz:

1st. The funds raised for the support of common schools must be adequate; and by this we mean, that the whole number of children of a proper age, within any district or city, should be ascertained, and from that number should be deducted, the number usually detained by sickness, labor, the necessity of parents and other circumstances, which will probably amount to about one fourth of the whole, leaving three fourths to be provided for in the common schools. In the country where the whole district will not more than employ one or two teachers, but little advantage can be derived from the division of labor by classifying; but in cities where four, five, or six rooms are in the same building, much can be gained in that way; and with all the advantages thus obtained, we might allow thirty-five or forty scholars to a teacher, (not more under any circumstances.) Divide the number of scholars to be taught then by forty, will give the least number of teachers that ought to be employed, and raise as much money for the support of common schools as will be required to pay a good teacher for every forty scholars. This might at first appear to require too large a sum, but we are prepared to prove, that even on the score of interest, the rich as well as the poor would be benefitted by such an arrangement. This brings us,

2nd. To notice the kind of teachers to be employed, and these should be the very best; but how shall the best be se-

Digitized by Google

cured? Not certainly with a salary of $250 per year, or even $400 as a general rule, for the reason that few men can be found well educated, with eminent talents for teaching, that have not abilities for something else, and there is scarcely any business requiring educated men, that will not pay a better salary than is paid in the common schools; nor do the best teachers there, feel themselves at all provided for; on the contrary, they are prepared to exchange their places on the first offer of something better, and in this way, the public loses the advantage of the experience of many of the best, who embark as teachers.

If the honors of the teacher were actually what they ought to be, the place might be sought after by the ambitious, disregarding the pecuniary consideration; but as honor almost always depends on profit, so the error of seeking cheap teachers, and making a low price the criterion for your patronage, has in reducing the income of your teacher, taken from him much of the honor that his services demand, and until times change you cannot expect to secure a man of the best talents for a teacher, without you pay him as much for his services as he can procure in other situations. Then as a first means, of raising the character of the teacher, and bringing into the profession others of the best talents, the salaries must be better than are paid, either in cities or in the country. This single measure is all that is required to secure for teachers men of the very best qualifications; and this brings us to the 3d requisition.

3d. The important duties of school visitors and examiners. Public schools, under the control of patriotic and firm trustees, have the greatest guarantee of their efficacy. We all know how much the like, or dislike, of children for their teacher has to do with his patronage; and how soon parents, as a general rule, will be led to prefer a teacher for whom the child has a decided preference; and how readily most parents are induced to dislike those teachers against whom constant complaints are being made. This is well understood by all teachers; and it is not uncommon for the very best to fail in acquiring, or lose after it is acquired, their patronage, for doing the very things that the best interest of the scholar

Digitized by Google

and parent required. All this difficulty, in a public school, faithfully overlooked, would be removed, and the teacher, responsible only to the board from whom he received his appointment, would be left to the discharge of his duty, without danger of censure, so long as justice was done. But this supposes the officers to discharge their duty faithfully; and no man, much less a patriot or christian, ought to consent to hold an appointment in such a board, and excuse himself on account of either business or pleasure from all or any of its duties.

These officers should be men alive to the subject in all its bearings, with feelings of the deepest interest in its behalf, willing to devote as much time as may be required to do ample justice; they will then learn, from observation, the state of the schools and the conduct and qualification of the teachers, and their influence will be felt in every department of the institution. This point cannot be too much pressed; for, make what provision you please, still, if you have not an industrious and efficient board of school-directors, the work will be but half done.

Your committee cannot close this report without adverting to one other point, which, though last named, is certainly not the least important, in preparing the man and woman for future usefulness. Experience has proved, in all countries, that where the pure and simple doctrines of Christianity were the most adhered to, in principle and practice, there was found the happiest and most orderly people. And as all our laws and institutions are based on that code of morals, that is found in the bible; your committee believe that the well-being of our civil and religious institutions, depend, under Providence, chiefly on the early knowledge of the scriptures by the whole population.

There may be objections to the course we have presented. We have aimed to exhibit what we believe to be deficiencies in the present practice, and thereby show the necessity for changes, which we consider the best interest of the country demands. From the day this college was formed, a responsibility devolved on you of no unimportant magnitude; and the literary and moral character of this vast valley are now

Digitized by Google

more dependent on you than on any other institutions organized by man. The great body of our citizens are full of enterprise; each pushing forward his own profession or department. This subject is left for you,—and *your recommendation*, if it points to *decided action*, will be adopted with enthusiasm. As the limits of a report will not suffice to state and answer objections, your committee would suggest a free discussion when an opportunity will be offered, of examining the facts stated and plan proposed; and if, on full discussion, the foregoing propositions, with such amendments as may be ordered by your body, should be approved, we hope it will lead, in favor of general education, to decided *action*—action—action.

SAMUEL LEWIS,
ALBERT PICKET, Sen.
ELIJAH SLACK.

October, 1835.

Digitized by Google

DISCUSSION

ON THE

PRECEDING REPORT.

The reading of the preceding report was followed by a desultory discussion.

Many facts were stated in confirmation of the doctrines of the report. There were many good teachers engaged at the present inadequate salaries; for there were many persons whose love of communicating knowledge, especially to the young and unprovided, was such, that they were ready almost to encounter martyrdom in the experiment. But however noble this might be in them, it was most ungenerous on the part of the community;—for what could be more unjust than to pay so miserably for services that were confessedly so important, and that enhanced the value of all other services;—for *well educated* laborers were a real *bona fide* gain to the whole community. A boy who attended a good school several years before he was apprenticed to his trade, was certain to learn his trade faster and more radically;—he had been taught to *reflect*, and that was more than half the acquisition of any thing. It is an absolute saving of money to a community, (for since this is made the standard of men's ordinary opinions, let us be willing to reckon on it,) it is an absolute pecuniary saving, to educate, particularly the *laboring part*, the *manualists* of the community. The hand obeys the mind, and when the mind has been taught to move rapidly, the hand receives the impulse. That this was a fact, every master mechanic, who employs apprentices can testify. He prefers to take an educated to an uneducated boy, other circumstances being the same. The *vis mertiae* of the one has already been overcome, the machine is in motion, and all he has to do is to turn its working power on a new object; but in the other case, he has to set the machine agoing, to adjust the wheels and try them, and then, ten to one, he will find them useless at last, from having been so long rusting in inaction. Schoolmasters then prove a real saving to the community, in rendering the rude materials of the human mind more available to the general purposes of society. This is the popular, *utilitarian* argument for common schools; and it must strike every one as *solid*, that is *pecuniary*, for in the modern vocabulary that is tantamount to solid.

Digitized by Google

But to prepare human minds, to give them *motion* and *energy*, is a work of some labor; and moreover cannot be done by the *wholesale*, so that one man's power is not infinite, in this line of business, as seems very generally to be supposed; a good mechanic who cleans and repairs watches, can do only a certain number in a day; the teacher who has to order and adjust minds, to go well, to work well, can attend only to a certain number. A republican teacher is not set over a school to *drill* minds but to *teach* them, and every mind has a certain manner of going of its own; a peculiar mechanism, which requires a specific application of skill. For who that loves his country and cherishes republican principles in his heart, could bear to see the *individual* characters of our *native* youths all turned into a certain mechanical monotony? Is that the way to make republicans? is this the way to discharge the sacred trusts that have been reposed in us? O no! let us then remember that every youth in these schools is born to be a citizen, is marked out to be *sovereign;* let us not then neglect even *one* of *them*, the least of these little ones, over whom hover, as very angels, the GUARDIAN HOPES of this Republic. Every American child is an individual invested with a sacred birthright, and let him feel from the first, a certain portion of even *personal* attention; let him not be overlooked, let him not think that he is overlooked; but he will think that he is overlooked and feel it too, and droop under the feeling, where he is but one of some seventy or eighty or a hundred under the tuition of one man. O fie on the niggardliness of public bounty, on the miserable miscalculation and shortsightedness of the guardians and governors of their country, not to perceive that it is in vain that they cut canals, lay rail-roads, and provide so strenuously for the physical prosperity of their country, while they neglect to raise the *young individuals* of the nation in moral and intellectual greatness; since it is this, and this alone, that can perpetuate our dear, our cherished institutions, and render them a blessing to ourselves and after generations. You never can elevate a whole people, but as you elevate individuals; and the *loss* or *depression* of a single individual mind in the republic is an essential loss and injury to the whole. And how trifling too the first expense, and how easy to provide an able and good teacher for every thirty children: and the revenue arising from improved intellect in absolute *bona fide cash*, (remember this is a *solid* argument,) would more than ten times cover and re-cover the whole expense and outlay in five years.

So much then for the pecuniary argument, which is irrefragable; for no one can show a flaw in it; and surely it is not necessary to say more to those who consider *available capital* the *summum bonum* of the community.

But there is still another view of the subject; for what if it be true, Mr. President, observed one speaker, that the very end and design for

Digitized by Google

which we were ushered into this breathing world be that we may be educated; be educated ourselves, and educate our children. Does not the curious and natural adjustment of the *three score and ten years*, indicate something like that; an individual is educated at twenty-one; he marries a worthy wife, of near his own age (for that is nature's law); they live then, he and she, until their youngest son or daughter be twenty-one; their duty done, then drops their clay; they are then immortal beings; about three score and ten years shuts up the drama; and it is a beautiful one, if the main design of it be, as thus it seems likely,--EDUCATION. And Christianity, and the Preachers, tell us the same thing, when they say this life is the preparation for another; but they have told us this so often, the things fall upon our ears as idle tales, and yet these things are truths. We were not sent into this world then to dig canals, and construct rail-roads, but to educate and to be educated; and, consequently, education is not for the sake of these, but these are for the sake of education; and here, as in a great many things besides, we have put the *cart* before the *horse*, but now we must reverse it, and put the *horse* before the *cart*. We must, in a word, put education foremost, and let other things come, dragging, and rolling, and jogging behind: this is wisdom. And what if it also be the best policy? What if the *horse* will draw more and to better purpose when rightfully and naturally yoked to his task? To speak without a metaphor, it will not only be best, as a duty of Christianity, which is paramount, to attend first to that which is *first*, the moral and intellectual training of our *young citizens*, but it will also be best as a matter of policy and interest to strengthen and temper well in the beginning, that which is the main instrument in every thing, in occupations the most manual,—the MIND. This is the first fountain under Providence, not only of moral good and worth, but also of all physical and external prosperity.

The most essential *workmen* then, in a republican community, are school-masters; and the most *necessary* work is that which is done by them; and it is important not only that they should be good and able, but that there should be enough of them; and that their pains should not be wasted on too extensive a field, but be prudently and *individually* bestowed. For republican citizens are not *a mass*, *a mob*, but they are individuals, and are to be counted not by the *dozen*, or the *score*, but one, two, three, four, five, etc.: it is thus that they are counted at the ballot box, and thus they should be counted in the school-room—beginning at one and ending at thirty or thirty-five, and then appointing your fatherly and conscientious school-master, saying, educate me these children, and lose not one of them, for there is joy and good to this republic, that even one should be rendered available, and sorrow and disappointment, if one becomes an outcast.

Digitized by Google

Another gentleman observed, that he could not enter altogether into this argument about *numbers*, for his part, he did not see any thing *mystical* in numbers: there might be, but he was not so deep read in human nature as to have discovered it. Why might not one man educate a *hundred* as well as *thirty*, or if you must limit, why make it *thirty*, why not half that number, or ten or *one?* If diminution was good, carry it to the extreme.

It was replied, that there was a *minimum*, as well as a *maximum*:—it was necessary there should be enough under one man to create an *esprit de corps;* for boys were gregarious as well as men, and thrive best in a flock, if it was not too big: and teaching is as agriculture, a certain amount of digging and dressing is useful to the plant, and beyond that, useless; and as for the *maximum*, it is determined by the amount of individual attention it is necessary to bestow on each pupil.

Some ludicrous instances were given of the total absénce of qualification often unavoidable under the present system.

I am called on, said one gentleman, to examine candidates for school teachers, who are often destitute of the very elements of education. A knowledge even of the multiplication table is not always to be procured; as for grammar and spelling, these are even proud accomplishments, and we are glad to secure them. I was called on by one robust youth to certify to his qualifications, but after some slight examination, I discovered him to be so totally unqualified for the charge he aspired to, that I told him I could not possibly give him a certifiaate. He told me he was very well pleased to hear it, for the truth was, he had no disposition at all to the employment, for he could make more by working in a pork-house; but that it had been pressed upon him, as he was considered the only person in the township, who had leisure for it, and the necessary qualifications.

In addition to these remarks, there were also many details in regard to local questions, but these not falling in with the object of the publication, we forbear to give them.

It was evident from the crowded audiences, these discussions on the common schools drew, how much the strength and sinew of our population are interested in this subject. The poorest man in his heart loves and almost worships education, because he daily sees the effects of it. "How often, Mr. President," observed one speaker who advocated this cause most stoutly; "how often have I witnessed the unbounded affection of indigent mothers with regard to this subject; there is nothing on which a sensible mother is more ardently directed than on the education of her children. She would give her health, her blood even, for this object; alas! it is often all she has to give. How often have I heard *this rap* at my door—and 'could you not place my son at *that* schoool;—at present where there are a hundred others,—he is worse than neglected, he is ruined.' It is hard, Mr. President, to re-

Digitized by Google

sist such claims as these: and yet we must do it. Must we? Yes, we must, unless the eyes and the hearts of our intelligent citizens are opened to correct this evil of over-crowded school-houses, and inefficient teaching;—and yet, sir, something has been done, and I am far from undervaluing that something: on the contrary, I think it most honorable to our city:—but let, sir, let that something be greater: nobly persevere, and perfect that which has been so well begun."

REMARKS BY JUDGE LOOKER.

Mr. Chairman:—I rise to support the report which has just been read, because I think it a good one; and I hope it will receive the approbation of every member of this college.

I agree fully with the chairman of that committee, when he says that the sums now raised by tax, and rents of school lands, are altogether inadequate for the support of our free schools. It is not sufficient, to educate more than one-fourth of the children who should attend them, and for whose benefit they are designed. And if the fund be insufficient to educate more than one-fourth, the other three-fourths are brought up in ignorance. The common practice in our county, where this small provision is made is, to have a teacher engaged for about one quarter in the year; and while the school is open, all the children will want to attend, which crowds the house—the children being literally piled upon one another, so as to prevent teachers from doing them any good. Sixty or seventy, and even more, are sometimes in a single room under one master; whereas, in my opinion, thirty is as large a number as any one ought to have under his care at the same time. This practice prevents children from improving much, if any; and in the three-fourths of the year which they must go without any instruction, they entirely forget all which they had before learned. I have thought a great deal on this subject, and after all my reflections, I have come to the conclusion that there is no way by which it can be changed but through our legislature. We must have legislative aid, and the tax must be doubled or but little can be done.

A plan which I have thought of, and would suggest for consideration, is this:—that our state legislature provide by tax, or otherwise, one-half the sum which is required to educate all our children: that this sum be placed in the county treasuries, subject to the order of the township school trustees, and to be drawn by them when the citizens of their townships raise, by voluntary subscription, or by an additional tax for the purpose, an amount equal to the state tax for the support

Digitized by Google

of schools;—that if any township failed to raise this sum, the amount from the state to which it was entitled, should be forfeited to the county treasury, to be divided among the other school districts according to their respective claims on the school fund. This plan is a practicable one; and I know by experience that it is a good one. It has been tried in some districts, and its value has been felt and acknowledged by the people. But the raising of this additional fund should not be left optional with the peeple: the law should demand it of them, or they should lose all assistance from the state.

There is another point, Mr. Chairman, which I wish to say a few words on: It is, the incompetency of many of the teachers who are engaged in our common schools. Many of them are not fit to teach school. Both their ignorance and their morals disqualify them for being instructers for our children. To procure competent teachers, two things are necessary: the first is, their salaries must be raised: and the second, you must have more faithful and vigilant boards of examiners.

The compensation is so small as to prevent competent men from engaging in this business. Almost any other pursuit will give them a better support. They should be paid as well as our doctors and our lawyers. It is this that brings so many unfit persons into our school-houses. Why, sir, I have seen those who could neither read to be understood by others nor themselves, employed to give instruction to our children. This ought not to be. Every one will cry out against it: But why do they not provide the remedy?

Compensation to teachers should be sufficient to place them above the necessity of compelling them to be engaged at the same time in any other employment. Their small income should not oblige them to seek a part of their support out of the school house. The school-master should be faithful in the discharge of his duties. He should be devoted to his profession; and he must have not only the requisite knowledge for the station, but he must have a tact for imparting what he knows: and this last can be acquired only by observation and experience. Too many young men, who are preparing themselves for one of the other professions, engage in this for the sole object of increasing their means to finish their studies. This also is injurious to our schools.

But, Mr. Chairman, I fear that our boards of examiners do not do as much as they might in doing away this evil. Their investigations into the ability and character of the teacher are too superficial. The candidate for a certificate of competency under our state law, is too often permitted to pass without any examination. The teachers of our common schools should be grounded well in all the elementary branches of education. If we expect our children ever to be good scholars, the foundation should be substantially built. Their first

Digitized by Google

lessons in the spelling book are then of the greatest importance; and no man should be permitted to teach who cannot spell and pronounce correctly every word in our elementary books. If children are taught to pronounce right at first, they will never have to spend double the time to unlearn their errors. I speak of this because it lies at the very root of a good education.

These two things, Sir, the want of a sufficient support for the teachers, and the inefficiency of the present modes of examining them, are altogether inadequate to the wants of the rising generation; and, Sir, in my opinion, they are an injury to our country rather than a benefit:—they are worse than nothing. But, Sir, I do not wish to be understood to say, that our school laws, for dividing our state into districts and building school-houses, are not beneficial. I believe they are beneficial:—they are good as far as they go. But, Sir, I do also believe, and I know, that even the scanty provisions and requisitions of the laws are not carried out as intended by our legislators, or we should not be imposed upon so much by incompetent teachers. I have spent twenty years of my life in teaching, and have had every opportunity of witnessing the low condition of our schools; I have observed strictly how far the existing laws are applied and practised, and I am convinced, that when these impediments are remedied, and a more rigid examination into the qualifications of teachers is demanded, the effects upon our children will be seen and felt to be of the most salutary kind. The perpetuity of our inestimable privileges, religious and political, depend upon the general diffusion of knowledge; all classes must be educated if we will maintain the privileges for which we fought and bled. I do hope, therefore, that before this college closes its session, measures will be taken to apply to the several legislatures of the West, for that aid which will give every child a good education.

Mr. Chairman, I am an old man, and shall be here but a little longer.* I can not now express my thoughts as I could wish, but I must say, I have tried—yes, Sir, I have *tried* to do my duty. I have felt a pleasure in teaching, and I am not ashamed to carry the name of *school-master*. I am proud of it, and so should every one be. I have been engaged in various pursuits in my long life; yet I believe I have done more good in schools than I ever did any where else,—even on the judicial bench, or in our legislative halls. I feel now within me something more than money or the applause of men can give—an approving conscience. The honest and faithful teacher will not make money or the applause of men his end: he may become old in his pro-

* Judge Looker became a citizen of our state in the year 1804. He is now in his 78th year. He served one term as a judge in our Common Pleas Court: he has been in both branches of our legislature: was speaker of the senate, and for a time was the acting Governor of our state.

Digitized by Google

fession; he may become poor and in want of the well earned and merited comforts of life; he may be neglected because unable to endure the fatigues of the school room, yet will he have laid up a treasure which lasts longer than time, or money, or the applause of men. He will feel satisfied in having done his duty, and this will ever be his sweetest consolation.

Mr. Chairman, I was lately engaged in teaching: I had a little school which I took great delight in: but, Sir, I find myself too feeble to continue longer in the business, and I must give way to others. I heard of this meeting, and I wished to attend it, both on my own account and that of some of my grand-children, who are now teaching in this city. My heart is with you in the noble cause. I most earnestly wish you all success; and I hope I shall not go down to the grave without seeing yet further the great blessings which must arise from the generous devotedness and activity of the members of this college, in promoting universal education.

REMARKS BY E. D. MANSFIELD, ESQ.

Mr. President:—It was not my intention to take part in the exercises of this evening. I came, as one of the people, to hear the remarks of other gentlemen upon that important subject. I am neither a philosopher nor a teacher, but I feel a deep interest in the cause of common school education.

I have come to this assembly as a private citizen, rather than a participant in its deliberations. Sir, I have listened to the able report and address just delivered with much delight. I have listened with intense interest and pleasure to the discussion of this evening, and have been much enlightened by it. I have always felt a deep interest in the cause of practical education,—when I say practical, I use the term in its highest sense. The common school is the people's college, the only college within their reach, and the only one which they are likely to have for generations to come. Then let the character of this institution, which so properly belongs to the people, be so elevated and its powers so enlarged as to meet the exigencies of a great and mighty people. It is well known, that those who fill our college ranks, form but a small portion of the youth of our land;—that they constitute but a small proportion of the American people. Hence, a vast majority o our fellow-citizens must deny themselves the advantages of a collegiate education, and confine their attention exclusively to the instruction

Digitized by Google

which is to be derived from our common schools. The population of the United States being generally agricultural, is necessarily extended over a vast extent of territory, and consequently sparse, so that large districts of country are necessary for the support of a collegiate institution. Even in the most populous districts, three-fourths of the population are engaged in agriculture, and comparatively poor; so that they are unable to send their children to a college, or high-school, on account of the expenses necessarily incurred in sending them from home. The common school alone, then, must be the grand source of instruction. Here I do not mean that, which is generally understood by a common school, as now conducted, but what it shall be when re-organized, modified, and especially adapted to meet all the intellectual wants of the rising generation. It is only such an institution that can, with any degree of propriety, be termed the college of the people. It must be a college of such an elevated character, and high order, as to furnish whatever is necessary for the mental and moral improvement of the people. It must be such an institution as to furnish the means necessary to render the great mass of society *virtuous* and *intelligent*; and thereby carry on and sustain the *republican* form of government, which we have adopted. In this land of free principles, the majority must always govern. Our government was formed by the people, and by them it must be sustained. Let us then, through the medium of common schools of an elevated character, provide for the diffusion of knowledge throughout the *mass* of our population. Our republican institutions can only be sustained by an *intelligent* community. I repeat it then, sir, that I feel a more intense interest in the cause of education, than in any other object of public action. For some time I have been associated with you, sir, now venerable with years, but still zealous in an honorable profession. As an *examiner* of common schools, I have carefully examined their statistics, and enquired into the manner in which they have been conducted. The result of my investigation is melancholy. It has led me to the painful conclusion that the college of the people, at present, furnishes but little of what the people ought to know.

I will now state a few facts, in reference to the legislation upon this all-important subject. The common school law of New York, which is perhaps the best in the United States, provides that all children between five and sixteen years of age, shall receive the benefits of common school instruction; and the portion of public funds paid for teachers is a little less than one half; while the towns are compelled to furnish a decent school-house and fuel. Under this system, the superintendent of public schools reports as many children, attendant upon the schools, as there are youth between the ages of five and sixteen in the state. I am, however, persuaded that this presents a very erroneous and exaggerated statement of the facts. I have no doubt that, for the

Digitized by Google

purpose of drawing the public money, thousands are reported as *attendant* on the schools, who are so only for a day or a week.

In Ohio, the legal school age is between 4 and 21, and the portion of public money much less.

In the county of Hamilton, excluding Cincinnati, there are about 120 district schools. The average number in each of these schools, is from 90 to 100 *enrolled scholars*; or, about 11,000 in all. Of this number, I have ascertained by enquiry of various teachers and directors, but little more than *one half ever attend*; and that scarcely *one third* can be found in the schools at *one time!* One reason for this, is, that the common school law, having been made to include not only those under 16 but also those under 21, is extended over many that cannot be spared for school purposes, and many that should be employed in higher schools. But the great reasons are these: First, the *unwillingness* of many to send their children; but still more, in the second place, in the *want of confidence*, on the part of parents, in the *qualifications* of the teachers. And is this want of confidence a mistaken jealousy? In connexion with you, and others, sir—who have not hesitated to give a portion of their time to the public service, in those sequestered paths, where the dew of the public bounty seldom descends*—I have examined in the last twelve months, one hundred and fifty applicants for the office of teacher. The requirements of the law, are the mere rudiments of reading, writing, and arithmetic; yet, sir, upon these simple matters, how many do we find deficient! and are yet compelled to pass them in some way, or deprive the county of its teachers. In many instances, the applicant requests us not to examine him very closely; for he has no scholars beyond the Rule of Three! and consequently had no practice. There is scarcely one teacher in ten, in the *country*, who has *thoroughly studied* more than the ground rules of this science. They are generally deficient in what a teacher ought to know best—the *reasons of things*. It will do for a judge to *decide*, without *reasons*; but a teacher cannot *teach*, without shewing the *reasons* of *rules*. *Repetition* is not *teaching*; nor is this all; the number of those who cannot read with proper emphasis and pronunciation—or reading, do not understand what they read—is lamentable. When I make these remarks, sir, I mean nothing disrespectful to an honored and honorable profession. The facts I mention are notorious. I once had an applicant come to me for a Teacher's Certificate, who, on being asked a simple question in arithmetic, looked very much surprised at such presumption: he was asked another, and looked still more surprised. It being apparent he knew little about these mysterious matters, he was asked to read; but owing to the unfortunate habit of reading too fast, and too loud, his words came hissing and plunging from his mouth, like *richo-*

*The Common School Law has not only taken it for granted, that the Examiners will give one day in the month, gratuitously, to the public; but, also, that they will, by furnishing their own books and stationary, *pay for the privilege.*

Digitized by Google

chet shot on ploughed ground. After this experiment, we recommended him to pursue *his studies* a little longer, before we could grant a certificate. With a smile, he told us he was very glad; for he could do *much better, at farming*; and, to tell the truth, he never should have thought of it, but for his neighbors—who said he was the only man there fit for it!

Such is one out of thousands of examples, which might be adduced to shew the low level of public instruction. You need not trouble yourselves to discuss the "abstract," and the "practical," and the "utilitarian:" the *people*, sir, know little of either. And what, sir, is the *cause* of this degraded state of the general education? It is here, as we find it stated in the report of the superintendent of common schools, in New York, Jan'y., 1835: "The *incompetency* of teachers, is still the great evil in the common school system in this state:" and as a cause for this, "The principal obstacle to improvement is the *low wages of teachers!*" This, sir, is the *truth*. "The laborer is worthy of his hire;" and not only so, but he is worthy of having his hire fixed by a proper standard; and if you fix the hire of the *mind* by the price of the *hands*, you will have a laborer of the hands, but not a *teacher of the soul*. In N. Y. the average price of *male* teachers is about $12 50 per month; and of females, about $6. This is exactly the wages of *day laborers*, who pay *nothing* for education. Here the price is a little higher; for males about $20 per month; but what is that towards the *comfortable* support of a *family?* I would not wish the *teacher* to hold a *sinecure*; on the contrary, I would have him always stimulated by the love of learning and of good, rather than of money; yet he should not be allowed to fall below the level of a high and responsible profession.

This being the state of *facts*, sir, what can we do to reform the condition of public schools? In the first place, we must admit, and act upon the manifest *truth*, that *superior qualifications of mind*—like superior skill in the arts—cannot be furnished at the same rate with the *labor of the hands*. As long as we pay a school master no more than we pay a day laborer, we shall have no better qualifications. If, then, we think *education*—in other words, *power*—is really a valuable thing, we must *pay its price*.

Having done this, we can demand *qualifications* in proportion to the price; and we should, at once, reject all who do not posses them; and *elevate the standard* of popular instruction to something like a decent level, in respect to the knowledge of the age. I need not say how far, how very far it now is below that, or any other respectable standard.

In the next place, we should have a *gradation* in our places of public instructions: there should be the primary school, the academy, and the high-school. Colleges and universities, we may leave to private munificence and personal ambition; but we want something for the *mass*, who can find a good education *at home*, and be fitted for the du-

Digitized by Google

ties of an American citizen. The academy and the high-school will furnish *teachers* for the primary school, and thus supply the demand for professional teachers.

And further, sir, I would *compel* children of a certain age—say under 12—to attend school, a certain *portion* of the year. Why, sir? Because no man, in a republic, has the right to say he will withhold, or disqualify his children for the duties of *citizens*. The republic demands, and *must have* able and good citizens, or, like a dismasted and rudderless ship, she will roll and pitch, for a little while, on the tempest-tost ocean of popular passion; and then sink, in its deep profound, to meet and mingle with the now slime covered and worm eaten fragments of antiquity. And is it an uncommon and unnecessary sacrifice to the public good? Are we not taxed for the public use? Are we not drafted, in time of war, for the public service? I say this is a small sacrifice, for that which would return innumerable benefits.

Indeed, sir, we need a more extended and practical system of education for the people; and in this respect, though not in others, I agree with the noble and lamented spirit, who, on the last occasion of your meeting, stirred up our feelings and our energies, by his zeal, his ability, and his frank bearing. I will go with any one who will go for a system of popular instruction, worthy the character of a great republic, and capable of carrying forward the first principles of knowledge and of Christian Liberty.

DR. DRAKE'S REMARKS.

Mr. President: It may be supposed by some of the audience, that I occupy more time than justly belongs to me, in the deliberations of this college; yet, as I have not said a word on common schools, I hope the audience will bear with me, while I make a few remarks upon a subject in which I feel deeply interested. Sir, I am of the *people*; and one of those who have not enjoyed the benefits even of a common school education. Permit me, then, to express my views upon this highly important subject and to call the attention of my fellow citizens to the great responsibility which rests upon them; and to the high duties they have assumed, by the part which they have taken in the noble cause of education. Let me warn them, that there is a vast amount of *vis inertiæ*, a great deal of apathy and torpor, on this interesting subject, among the mass of the people of this country; and that they are generally very incapable of appreciating the advantages of an elevated system of common schools. We must, therefore, send out our missionaries of educatian to disseminate our literary reports and tracts, to cor-

Digitized by Google

rect the public feeling, and rouse the public mind from its lethargy. We must, also, have our own minds deeply impressed with the weighty consideration, that unless we continue to urge forward the noble cause in which we are now engaged, it must sink and retrograde.

Cities are justly said to be the grand sources from which vice and immorality flow upon the country; the *foci* whence the principles of wickednes and crime are radiated far and wide. But henceforth let it be said, that "where sin aboundeth grace doth much more abound." If we have sent forth, from the fountains of wickedness and pollution, with which our city abounds, the streams of moral death and desolation, let us now send out streams of moral life, peace, and happiness, from the pure springs of benevolence and intelligence, with which our city also abounds—*intelligence* elevated and sanctified by the holy principles of Divine revelation. All concur in the opinion that a better system of public instruction is necessary—let us, also, concur in a sense of the great responsibility which rests upon us, and co-operate in efforts to promote this grand object. Such a system can never be reared or nurtured in the country. It can be organized and cherished in towns and cities only, and from them imparted to the surrounding country. Let us not, then, suppose it sufficient for the accomplishment of this object, that we have, at various meetings, passed many good resolutions; and embellished our city with such edifices, devoted to common school education, as are not to be found elsewhere in the valley of the Mississippi. Let us not for a moment indulge the thought, that we have finished a work which has indeed only been begun. Ampler views and a more liberal policy should characterize our efforts. Our system must be made, practically, to embrace the great mass of the people. It must confer benefits upon them, and at the same time open their eyes to the value of the benefactions. The people of the country govern the Legislation of the state; and their hearty and enlightened co-operation must be secured, or the great object will, finally, be lost, by a change in the public policy. When the people of the country shall become deeply penetrated, with the value of that education which our common schools may be made to confer, the public sentiment of Ohio will be sound, and her systems of instruction raised above the region of popular caprice. I do not despair of seeing public opinion thus moulded and elevated; when the philanthropist will be placed on a higher level, and may hope to accomplish objects, which at the present time, would be regarded as impracticable, and, perhaps, incompatible with the genius of republicanism. Of this kind would be a law to compel every man, either in the free schools or elsewhere, to give his children such an amount of education, as would fit them, at least, for the proper discharge of their political duties. I am aware of the jealousy of the people on the subject of compulsory laws; and do not consider the college, as in the slightest degree responsible for the opinions which, as an humble individual, I am now putting forth. I am not, sir,

Digitized by Google

a civilian, but a physician; nevertheless I have ventured on the conclusion, that a law requiring all parents to educate their children, in certain branches, provided public schools be established, is in strict accordance with the spirit of our Constitutions, and the most certain means of perpetuating them. Is it not unjust to tax the property of the industrious, for the purpose of educating the children of the indolent? Is it according to the principles of equity, to tax the rich, for the education of the poor—whether those riches come or did not come from industry, and that poverty was or was not the effect of indolence? The only defensible ground of a property assessment for the support of schools, for the benefit of those who have no property, is that the latter, if reared in ignorance, may become dangerous to the former, by a direct physical action, or by vicious legislation. But if the industrious, (and, on theory, all accumulated property in this country is the fruit of industry,) are made to provide the means of popular instruction, and then the poor not compelled to resort to them, no benefits can accrue to either class, and the legislation has been at cross purposes. There has been no *quid pro quo* to him whose property has been taken by the state; the remainder of it has not been rendered more secure from possible violence—and the dangers of future anarchy and agrarianism have not been averted. It is certainly not a greater stretch of power to require men to educate their children, in a school provided for them, than to compel another to yield up a portion of his earnings for the establishment of such a school.

Moreover, we have, sir, a system of poor laws and tax one class of the community for the support of another; and shall it be denied that those who pay this tax, have a right to ask for such legislation as will diminish pauperism? But what could contribute, in this country, so signally to the prevention of pauperism, as universal education? The government which *compels* the rich to support the poor, should *compel* the poor to accept of that aid, in the education of their children, which would diminish the number of paupers. This would be but common justice, to say nothing of its beneficial influences on the condition and character of the poor, as raising them into greater respectability and consequence.

Still further, should it not be the policy of society or of government (in this country and in such a discussion as the present, they should be considered as one,) to bring into requisition all the resources of the land? Is it not for this purpose, that we open new roads, dig canals, and lay down rail ways; bridge over broad and rapid rivers; collect their waters into deeper channels and tunnel through the hills which frown along their margins? By these and other means, we hope to render the natural capital of every part productive and promotive of the strength and wealth of the state. I do not, sir, condemn this feverish propensity to press into the public service every object, which

Digitized by Google

can be used as capital; but I need not remind this enlightened audience, that in all this, there is much which is merely physical; and that, as an individual may possess wealth with but little influence, so a people may create for themselves great physical with but little moral and intellectual strength. Now, such will be the condition of every community which neglects to press into its service an adequate amount of its native intellect. Is it not a higher and a noble duty to bring into requisition the vast mental resources of a nation, than its mineral treasures? the productions of its soil? These constitute but a part, the mere foundation, of its means of greatness.

REMARKS BY SAMUEL LEWIS, ESQ.

Mr. President:—I also am one of the people, and as such, rise to make a few remarks. My own wants first urged me to examine into the state of education and common schools in our City, when, much to my surprise and regret, I found a vast deficiency in many respects. About two years since, I attended the meetings of this convention when this subject was discussed; I then prepared resolutions, pointing to decided action, and was only prevented from offering them by sudden and extreme illness.

Sir, we all admit, that there are not means enough devoted to common schools in our City to sustain them as they ought to be sustained. The present school tax, is by no means sufficient to supply the requisite funds to conduct the schools in a proper manner. Now, Sir, when all agree on this point, and all agree on the importance of making the provision ample, it is time to inquire why proper steps are not taken. I apprehend there are but few men in this City, who would object to an increase of taxation to promote this grand object. No, Sir, there is not one man in twenty who will come forward and vote against increasing your school tax to any extent, that your school visitors may say is expedient; there is not one man in twenty who will avow himself opposed to a measure of this kind. The excuse on the part of those who have the direct supervision of the schools is, that the people will not sustain them in an increased provision. Sir, as one of the people, I repel the reproach; the people, as a mass, are more unanimous on this subject than any other, and we are in favor of just as much provision as will make common schools the best in our country. Sir, let those whose business it is, bring forward a plan adequate for the purpose, and ask the people to sustain it: let them call on our legislature for enactments that will at least afford us the

Digitized by Google

opportunity of recording our votes on the subject. Sir, I cannot so confidently speak of the county, though I should have no fears of the result in any township in this or an adjoining county; but so far as the City is interested, I will not consent that the people shall be charged with hostility or even indifference. Sir, the people are in advance of the system, and have by every demonstration in their power proved their devotion to the cause, and they are now clamorous for a better and larger provision. I affirm, sir, that no man who regards his standing in the community, will venture to oppose it: different excuses will be framed for delays, and to keep the people from a direct expression. Public men have been so timid on this subject, that they have actually kept back the cause, and not a single step has been taken until we, the people, have literally dragged them forward, and we will not let the subject rest, we will urge it upon those whose legal duty it is to take the proper measures, until our voice is heard and our wishes regarded.

This, sir, is a subject of vital importance to society, and one in which every man ought to feel a deep interest. In a republican government, like ours, the majority must always govern. Is it not then highly important that the youth should be enlightened, and qualified for this responsible trust? Who, sir, are to be the sovereigns of our country a few years hence? Those ragged boys roving our streets, who can scarcely read a word or utter a correct sentence. Is it not then important that we should see to the education of our future governors; that we should use every means within our power to elevate the standard of our schools, and render them worthy of public patronage?

I have already detained this audience too long, but I cannot touch this subject without becoming excited. There is nothing upon which the happiness and well being of society so much depend. Common schools, sir, are in fact the people's *college*, and the only college they have: but, sir, we must endow this college, if we expect it to be useful. I do hope this discussion will go on to-morrow evening, and that resolutions will be adopted that will test the liberality and philanthrophy of our citizens.

Digitized by Google

VIII. AMERICAN EDUCATION.

REPORT ON THE PLAN OF EDUCATION, PROPOSED BY THE LATE THOMAS SMITH GRIMKE, AT THE LAST GENERAL CONVENTION.

BY NATHANIEL HOLLEY, A. M.

At the General Convention of last year, a Committee of four was appointed, to report at this meeting, "*on the course of study*" proposed by the Hon. T. S. GRIMKE, in his oration delivered at that time, before the Western College of Professional Teachers. It would naturally be expected, on a subject of so much interest and importance, that the above committee would have frequently met for serious deliberation. And yet, for reasons unnecessary to mention, no such meeting has ever been held; nor has there ever been any regular communication between the members of the said committee, not even sufficient to ascertain each other's opinion. One of the gentlemen, has for some time been absent—another declines taking any part in the report, as he was actively engaged on the same subject last year—and the third has withdrawn from the profession. The duty, therefore, devolves upon myself alone. I deem it proper to make this statement, so that no censure shall be cast upon those members of the committee, whose sentiments may differ from mine.

The excitement which has prevailed, in the United States for several years, on the subject of education, we hope will not be permitted to pass away without producing great, beneficial and lasting results. And it is certainly a favorable symptom, when so learned, so popular and so good a man as the late Mr. Grimke, shall make great exertions to draw public attention to this important point, and at the same time endeavor to detect errors and propose remedies. But such is the low state of education at present, and so great the darkness and

Digitized by Google

errors attending it, that it would be unreasonable in us, to expect that any one man, or indeed any number of men, should be able, at the present time, to devise a system that would in all respects be perfect. New systems and modes must be substituted for those we now have, and in these, also, errors must be discovered and rejected, and thus trial must succeed trial, and experience must improve upon experience, until we we shall arrive at something far superior to any thing that we at present know of, or perhaps can imagine. But this great change must be gradual. Errors and mistakes must be removed by little and little; as in ancient days the Canaanites were driven out by little and little from before the children of Israel.

With respect to the character and intentions of that great and good man, on whose plan of education we are called upon to report to your honorable body, there exists we believe but one opinion. All admired, esteemed and loved him: and we believe we can say, that none could hold him in higher estimation than your committee. But, however great his merit, he laid no claims to infallibility, and only requested that his errors should not be attributed to selfishness or design. To this we know full well, there can be no dissenting voice. And as his most earnest desire was to benefit his fellow creatures, he would have rejoiced, no doubt, at the detection of any error in his projected system, before it could produce any injury. And if he could do this, while here on earth, where the wisest can only see through a glass, and that darkly, too, how much more is he now raised above every selfish feeling, in that happy and more exalted state of existence, where errors never reach, but light and truth forever shine.

In the examination of the plan before us, we discover many things that merit our highest approbation; amongst which, we find recommended in the strongest terms, a thorough knowledge of our own country—of its discovery and settlement—of its geography—of its customs, manners and government—of its first settlers—of its eminent men, as theologians, statesmen, and scholars. It also recommends a full acquaintance with all our best writers, and an accurate and extensive knowledge of the English language, together with the ready use of it, in composition and conversation. But

Digitized by Google

above all, the strong and repeated recommendations of morality, piety, and a strictly religious life, founded on the practice of the christian virtues, and a close adherence to the doctrines of the sacred scriptures. With the spirit of these propositions, we hope there are few if any, who can feel dissatisfied. These things appear to us so important, and recommend themselves so strongly to every considerate mind, that we believe it unnecessary to use any argument in their support. There is, however, in the plan before us, one very prominent and distinguishing trait, which demands our particular attention, to wit: the exclusion of the classics and mathematics from a general course of education. And as this is the main object of the whole, it will necessarily follow, that to this point, our remarks must be chiefly directed.

Among the first objections to the classics and mathematics, it is alleged, "that they are just as fit a part of education in a despotism, or in an aristocracy, as in a republic;—that they are equally applicable to the state of society which prevails in Prussia, Switzerland, Spain, or Holland, as to that of Great Britain, or the United States: and that they suit as well those countries, where the religion of Fohi, of Brama, or of Mahomet exists, as those in which Christianity is the general creed. And as to national literature, have they any more connection with that of England and America, than they have with that of Germany, Portugal, or Italy?" But the weight of these arguments are summed up in the following general assertion, viz: "that mathematical and classical studies suit nearly as well all forms of governments, states of society, religions, and literatures." And this is advanced as conclusive evidence against them. But with the highest respect for the character of the writer, and all due deference to the opinions of others, your committee are constrained to say, that they cannot discover any force in this argument against the study of these branches, but a very strong one in its favor. For the greater and more extensive the use of any thing can be made, the greater, most certainly, must be its value. We believe it is admitted, at any rate not denied, that this study, when it receives proper attention, must necessarily discipline, strengthen, and systematize the mind. This immortal part

Digitized by Google

of a human being requires nourishment as well as almost every thing else, that we have any concern with, in this natural world; and if this is not received, all the powers and faculties of the mind must consequently dwindle into insignificance. And, even in this enlightened country, we have abundant evidence, to prove the truth of this remark. For, as material food is designed to nourish and invigorate the natural body, and thereby bring all its powers and faculties to maturity, that it may become a suitable instrument in the performance of the various duties of life,—so one of the most important objects of education is to nourish and invigorate the mind, and bring all its powers and faculties to maturity, that it may thus be prepared for all the various duties of life, not only in this world, but in that which is to come. And if it can be proved, of which your committee have not a single doubt, that the faithful study of the classics and mathematics have a mighty tendency to produce these effects on the mind, it must undeniably be a weighty argument in its favor. But for the further proof of the inefficiency of the opposite argument, permit us, by way of illustration, to ask, if it would be any mark of wisdom or goodness, or even of wise policy for us, who profess to be Christians, to refuse the use of any good thing, because its advantages are not confined to ourselves; shall we, for example, reject the finest wheat and other kinds of the most wholesome food for the nourishment of the material body, together with the water that flows from the purest fountains, and all this, because they are equally used, and equally useful amongst those whose religious and political opinions are different from ours, and because the use of them is equally advantageous to the believers of Fohi, the followers of Brama, or the disciples of Mahomet? The Great Creator has declared that he is no respecter of persons, and we see that the sun, his most glorious representative in the world of matter, and the great source of natural day, continually dispenses his light and heat without partiality or sectarian influence, upon all the inhabitants of the earth. And the clouds of heaven are commanded to pour down the enlivening showers of rain, upon the just and the unjust.

Digitized by Google

And, as it would be inconsistent with the principles of Christian charity, to wish to deprive any of the children of men of the blessings which Divine Providence has bestowed upon them; so it would be unwise, to say the least, to reject any of them ourselves, because they are useful to others.

As the Great Creator of the universe is the fountain of all wisdom and power, so is he the fountain of all knowledge. Whatever of wisdom, or of science we possess, we must, therefore, have received directly or indirectly from him. But as he is infinite, and we are finite,—as he dwells on high, in light ineffable, and full of glory: and as we can only grope about in much darkness while here in this lower world, it is consequently impossible that we can either *comprehend* him or his perfections. We can at most only *apprehend*, as he has been pleased to manifest himself or his perfections in his works of creation and providence.

Amongst the natural sciences known to man, there is no one so strongly marked with the impress of infinite wisdom as that of the mathematics. Every thing that we can behold in the works of creation, has been formed upon mathematical principles. If we take a philosophical view of the structure, proportions, and movements of our own bodies, as well as those of all other animals, we shall find a striking exemplification of this truth. And so we may in the formation and revolutions of the earth and the moon, and, indeed, of all the planets, comets, suns and systems in the universe.

And, in addition to this, the principles of the mathematics are of every day use, in the common concerns of life. No valuable building can be raised without them; nor without them, can any ships be taught to traverse the ocean, or any carriages to roll upon land. When, therefore, we duly consider the importance of this science in every department of life, and view it as the connecting link between the works of God and the works of man, we cannot but feel an attachment for it, almost bordering on reverence.

In favor of the classics, also, many forcible arguments may be advanced, unknown to many, and even by some classical scholars, themselves, too much disregarded. There is something dignified and venerable in these languages:—

Digitized by Google

they stand as monuments of ancient ingenuity, taste, and intellect. And the Greek, in particular, is considered the most systematic, philosophic, and elegant language ever known in the world. To devise such a language, seems hardly to come within the scope of a mind merely human. And it would require but little enthusiasm to make any one who understands it well, to view it as the effect of an influence superior to man.

The Hebrew, Greek, and Latin are called the dead languages, because they are not the common or every-day language of any nation or people whatever. They are always the same, while living languages are ever in a state of fluctuation; and in some, in a few years, and in others, in a few centuries, the change is so great that they cannot properly be considered the same. But when we reflect upon the immutability of these languages, and their importance in a religious and literary point of view, your committee are unable to reject the belief that they have been providentially preserved for the benefit of the human family. We cannot but view it as a matter of some surprise, that those who profess so strong a regard for the divine revelation, contained in the sacred scriptures, and given for the salvation of man, should feel so little regard for the languages in which that revelation was made; and in which it has been preserved to the present time, and will probably continue to be, as long as time shall endure.

These languages have remained unchanged and unchangeable for some thousand years. And it has been through the medium of these, that every thing that was valuable in ancient days, has been handed down to modern times. And had these become extinct, when the nations to whom they belonged became powerless, every thing of religion, of science, of law or of refinement, together with the Bible itself, would, as far as we can judge, have been lost in one common ruin. It was not in the people, who existed for many hundred years after that time, nor in the fluctuating and imperfect languages which they used, to have preserved any of these things. All nations were ignorant and barbarous, and were continually waging war against each other,

Digitized by Google

and seeking their own aggrandizement, by dealing out destruction to all around them. And in the history of these times, we can find little, save one continued series of wars, robberies, murders and extirpations.

There existed, it is true, even in those days, scattered in different countries, a few wise, learned, great, and good men; they were philosophers, they were philanthropists, and they wrote much for the benefit of posterity; but they wrote not in the ephemeral languages of their respective nations, but in the Latin or Greek, which the learned every where understood, and by which, in all ages, they have been able to hold inter-communication, which could not otherwise have existed; and through which many valuable works have come down to us, which without these languages, could never have been written, or, even if written, could never have been preserved.

Between the commencement of the Christian era, and the beginning of the eighteenth century, many writers in Latin, at different periods, made their appearance. We do not pretend, however, that all these authors were of the highest order, or that they were in possession of extraordinary talent or merit. But many of them certainly were. And these it would be impossible to read with attention in the language in which they wrote, without becoming wiser and better. And whoever shall do this, will consider himself abundantly paid for all the trouble, time, and money expended in learning the Latin. All translations are more or less defective. And such of these writers as have been translated, do not appear exactly the same in English as they do in Latin. Much of the life, the point, the force and the flavor, if we may so express ourselves, seems to be lost. It is like clothing a family of one nation in the habiliments of those of another, with little or no regard to the peculiar taste and habits of each, or any adaptation to size or form.

We cannot believe that any one could ever regret reading in Latin such writers as Tacitus, Pliny, Quintilian, Juvenal, Persius, and many others. If we attempt to get at such authors through the medium of a foreign translation, they seem to be carried at such an immense distance from us, that we are unable to derive much satisfaction or profit. But

Digitized by Google

when we read them in their own language—the very words and sentences which they themselves wrote—when we observe the nice choice and arrangement of these, the energy, force, and peculiar adaptation of expression to meaning, we seem to be brought into the company of the authors themselves. We feel their influence, we feel their virtues, their inflexible integrity, their firmness and philanthropy. And although many hundred years have intervened between their time and ours, still we may find, to use a common expression, that their writings are not yet cold, but glow with ardor, sentiment and life. The best works of the Latin writers, remain as yet untranslated, and are therefore altogether hidden from the mere English reader. Some of these treat of the natural sciences, as philosophy, astronomy, etc., and may justly be considered as very able productions: and there can be but little doubt, that at some future day, these neglected works will be read with great satisfaction and improvement. There have also been many writers in Latin, on the subject of Christianity, and it would indeed be a happy circumstance if all could read and understand them. And at the present time, when the subject of education is exciting considerable interest and attention, all of us ought certainly to seek for information wherever it can be found. And, perhaps, there are no works from which we can derive greater advantage on this point, than from the writings of Ludovicus, Vivis, and from the *Novum Organon, Scientiarum* of Lord Bacon. These, we believe, have never been translated, nor have we any desire they should be, for we feel as if every person engaged in the business of instruction, whether male or female, and whether in a primary school or university, should be able to read them in the original Latin, and thoroughly digest and understand them.

It is admitted by the author of the plan before us, that a knowledge of the classics and mathematics is indispensable to the person who intends to become a thorough scholar.* If the knowledge, then, of these branches is so important to the scholar, we would enquire, why all should not become

* In a note appended to his oration delivered last year at the Miami University.

Digitized by Google

scholars and enjoy the same advantages? To deprive the great mass of the community, of the privilege of a thorough education, is establishing, at once, the principle of a learned aristocracy—it is supporting the old idea "*of the learned few, and the ignorant many*," and is in direct opposition to every principle of true republicanism. If this knowledge improves, enlarges and refines the mind of the scholar, and enables him to think and reason more closely, acutely, deeply, and extensively than others, it would, *ceteris paribus*, produce the same effect upon all, and, of consequence therefore, ought never to be denied to any, especially in this land of liberty, where we profess to believe that all mankind are born equal.

To produce a full development, and bring into complete operation all the powers and faculties of body and mind which the great Creator has given us, would be the work of a perfect education. And to such an education, every child of the human family, is justly entitled. And it is in vain to look for many valuable and substantial improvements in the world, or for any great amelioration in the state of society, or for any very important and valuable changes in civil government, or for any better reception or more extensive spread of true religion, until the way shall be prepared by the universal adoption of such a system of education. But to return from this digression, we shall now proceed to prove that an accurate knowledge of the English, which all admit to be of great importance, can be more easily and much sooner attained, by means of the Latin and Greek, than it possibly could be, in any other way; or to speak plainer still, that it never can be done in any other way. The reason is plain; our language is altogether derivative, that is, all our words are taken from other languages, and by a little alteration are anglicized and made into English. The primatives or roots transplanted from the Latin and Greek into English, are about eleven thousand, and these compounded with various prefixes and affixes, would probably increase the number to a hundred thousand, and thus constituting by far the greatest part of our language. It follows then that most of the English is substantially Latin and Greek, as can easily be

Digitized by Google

ascertained by those who may think proper to examine.* There are many of these Latin roots, or parent words, from which there have been taken, from fifty to two or three hundred words, the most of which are in common use. And these are scattered from the beginning to the end of our dictionaries, according to the initial of their prefixes and thus all connexion or relationship is lost; and has hitherto been little thought of or known, by parents and teachers, as well as by pupils. The prefixes and affixes are few, and easily learned. Even children, will in a short time, obtain a knowledge of their meaning and application, to a considerable extent. And they proceed with a rapidity and a pleasure altogether unknown, to the old mode of teaching language. Why it is that classical scholars have so generally overlooked the analysis of language we shall not pretend to say. But in every instance where we have known the subject brought before them, and a few illustrations given, the truth seemed to flash upon them at once; and, after a little reflection, the whole subject would open to their minds. They would express great delight and astonishment. Delight, at the beauty, regularity and use of the system; and astonishment, that they had never seen it before. They no longer felt any *regret* that they had ever studied these languages, but they felt considerable *regret* that they did not understand them more perfectly.

We will here give a few examples of analysis, applied to practice, and they are so plain, that we trust; even those of our audience, who have never heard any thing of the kind before, will be able to understand them.

We have in our language one hundred and twenty words, all of which are derived from the Latin verb, *specio* to see, to look, to behold. Of these, thirty-eight have no addition in English, but are used the same as in Latin, with the exception of fourteen, which have a letter or two left off at the end. Twenty more are used with the addition, only of one letter. Twelve more with the addition of two letters, and twelve more with the addition of three, but the remainder

* See note at the end of this Report.

Digitized by Google

have more. We have mentioned this merely to show that there is not half the difference between the Latin and English, that is generally supposed. But as words without meaning are of no importance, we will now apply this principle to definition. From the Latin verb *specio*, to see, is derived the English verb *specify*, which signifies to make plain to be seen, or understood, *fy* at the end of words in English always signifies to make, as *purify*, to make pure, *clarify*, to make clear, *certify* to make certain, *simplify* to make simple or plain. From the same verb comes *speculate*, which signifies to watch, search, look sharp or observe. *Speculation* signifies the act of watching, searching, or looking sharp. *Speculator*, the man who searches, or watches or looks sharp, and *speculatrix* the woman who searches, watches and looks sharp. If we wish to look forward or backward or around, we adjoin to this word such prefixes as will give it these meanings. Accordingly we say *retrospect* to look back, because *retro* signifies back and *spect* to look. *Retrospection* therefore signifies the act of looking back. *Circum* signifies around, therefore *circumspect* means to look around and *circumspection* the act of looking around. *Per* signifies through and *perspection* the act of looking through. *Perspicuous*, is applied to that which can be seen through and *imperspicuous* to that which cannot be seen through. *Pro* signifies forward or ahead, *prospect* means something that is seen ahead or forward,—from *pro* forward, and *moveo* to move, comes promote, which signifies to move forward, as to promote a man's interest is to move it forward or help him onward. *Pro* forward and *vide* to see, gives us the word provide which means, to see or look forward and provision the act of looking forward, which is also transferred to the thing obtained by looking forward. *De* from or down upon and *specio* to see, form the word *despise*, which means to look down upon with contempt, or to slight by looking away from, as we are apt to do from that which we dislike. *Re* signifies again, *respect*, of consequence, signifies looking again and is used to express esteem or regard, because we are apt to look again and again upon the person or thing which we much admire or highly esteem. *Suspect* means to look under and *suspicion* the act of looking under

Digitized by Google

because *sub* the prefix signifies under. A jealous or mistrustful person is always watching or peeping around, and in, and under, in order to see what he can discover. Suspicion is a stronger term than jealousy, because it is expressive of the action as well as of the feeling that induces it.

From the Latin verb *scribo* to write, we also have many derivatives, a few of which will be mentioned as a further exemplification of the use of the prefixes. *De* signifies in this case about or concerning, *describe* of consequence means writing about or concerning any thing. *Con* signifies together, thus *conscribe* means to write several or many names or things together. *In* sometimes signifies upon, *inscribe* therefore signifies to write upon. *Interscribe* means to write between. *Superscribe* to write above or over, and *subscribe* to write under. To trace the derivation of many of our words is not only instructive but very amusing. The English word *connive* is formed of the latin prefix *con* which means together and the verb *niveo* to wink. The word *connive*, strictly speaking therefore signifies to wink together. Many of us no doubt have at some time or other seen persons in company who have had some secret plan or scheme in view, and would now and then slyly look at each other and wink. From some such occurrence as this, the word has taken its origin. And therefore when it is known that certain persons are secretly laying some plan or plot together it is said, they are *conniving* together, that is *winking* together.

The English word *circumstance* is made of the Latin prefix, *circum* around, and the present participle *stans* which signifies standing, or having a place. *Circumstances*, therefore, strictly mean the things which stand around. A man is said to be in good *circumstances* when the concerns or affairs which surround him are prosperous. *Infant* is formed from the Latin prefix *in*, signifying not, and *fans*, speaking, which is derived from the obsolete verb *for* meaning to speak. *Infant* therefore means *not speaking*. A term used to signify a child that is too young to speak. But if the word had not been appropriated to little children only, it might be applied with equal propriety to persons of all ages who are unable to speak. From the Latin verb *plico* to fold, we have a number

Digitized by Google

of derivations, as *complex*, which signifies folded together. *Simplex* from *sine* without, and *plex* a fold, means plain, simple, without intricacy. *Explicit* signifies out of any fold, plain to be seen, and *implicit* signifies in a fold, not plain to be seen. From the Latin *polio*, to smooth, or polish, is derived our English words, polish, policy, politics, politeness, and they all mean to keep a smooth outside. The word polish is applied to any substance that has a smooth and shining exterior. It is also applied to the manners of any person when they are smooth, graceful and elegant. The establishment of laws and regulations in the community is called *politics*, because its object is to keep down or prevent disturbances, vice and crime, and enable society to live smoothly, quietly and happily. But the term, when given to what we call *party politics*, is altogether misapplied; for surely there is no smoothness or polish in any way connected with them.

The Latin verb *Fluo* to flow, is the parent or head of about one hundred derivatives or descendants in that language, and from these, we have about as many more in English. We suppose these might properly enough be called the grandchildren. *Fluence* and *fluency* are derived from the present participle *fluens* and signify flowing. The first of these is seldom if ever used alone, and the second, seldom if ever, in composition, that is, compounded with other words. *Fluency* is applied to language, as we say a man speaks with fluency or that he has fluency of speech, when he speaks easily, readily, elegantly and without hesitation. *Fluence* always means flowing, but varies in manner according to the prefix with which it is conjoined. As *confluence* signifies flowing together. *Circumfluence*, flowing round. *Defluence*, flowing from. *Efluence*, flowing out of. *Interfluence*, flowing between. *Profluence*, flowing forward. *Refluence*, flowing back. *Superfluence*, flowing over or above. *Superfluous*, a word in common use, belongs to this family, and means also flowing over or above, that is exceeding the necessary or desired amount. *Affluence*, signfies flowing to, and might correctly enough be applied to whatever flows to any person, place or thing. But it is generally used in connexion with worldly riches, for when these flow in abundance into the

Digitized by Google

possession of any man, he is said to be in affluence, or in affluent circumstances. *Influence*, strictly speaking, signifies flowing into, when therefore a stream of water runs into a pond, or lake, or where a river empties into the ocean, it might with propriety be called influence because they in reality do flow into. But it is not so used, but is generally applied to that controling power which flows from one person into the minds of others, and guides and directs them as he pleases. If in this way, he has the control of many, his influence is said to be great; if few, it is small.

The word *impediment*, together with the other words of the same family, can boast as curious an origin as any in our language. This word evidently had its beginning in the early days of Rome, when running swiftly on foot, was considered a valuable acquirement, either for the sake of carrying messages, or for gaining the victory in foot-races. In order to run swiftly, it was necessary that the foot should be entirely free from every thing that could operate as a hindrance or entanglement. *Pes-pedis*, or *pede*, signifies foot and *inpede* or *impede*, that the foot was in, that is in some entanglement or difficulty which obstructed or retarded its movements. But *ex-pede* was used to signify that the foot was out; that is, free from any entanglement or hindrance. Hence are derived our English words *impede* and *expedite*, which ought to have been *impedite* as well as *expedite*. The first signifying to entangle or hinder the foot in its motions, and the other to disentangle or remove all hindrances. *Impediment* means that which hinders or obstructs, and expedient (or *expediment* as the word should have been for the sake of uniformity) means that which removes hindrances and obstructions. When we say a certain thing is just, but not expedient, it is as much as to say, that although it is just, it will not clear the foot; that is, it will not remove the difficulties. If we say a man has an *impediment* in his speech, it would be, according to the original meaning of the word, as much as to say, that he has an entanglement of the foot in his tongue, which, as a figure of speech, might pass very well; but it is evident that in this instance, and perhaps in all others at the present time, it is used only to signify entanglement, obstruction, hindrance,

Digitized by Google

etc., without any such particular application as it formerly had. It must therefore be considered as one example of the many changes that are continually taking place in a living language.

Words are transferred from the Greek into the English in the same manner and upon the same principle. A few familiar examples will probably be sufficient. The word Atheist, for instance, consists of three distinct parts, and each part has a distinct and separate meaning. A-the-ist.—*A*, signifies without—*the* signifies God, and *ist* means a being or person. But, according to our English arrangement, it would stand thus,—*ist*, a person—*a*, without—*the*, a God: meaning a person without a God; that is, one who does not believe in a God, or in a Supreme Being. *Astronomy* is derived from the Greek word *aster*, a star, and *nomoi*, laws. Astronomy, therefore, signifies the laws or principles by which the stars exist or move. *Astrology* is also from aster, a star,—*o-logos*, *a word*, or treatise, or science, or description. And, therefore, means the science or description of the stars. This word has been much abused, for it has been made to stand for fortune-telling, or divination, by the stars. But it means no such thing. *Astromancy* is the word which signifies fortune-telling by the stars. The first part of this word is the same as the first of the two preceding, but the latter part of it is derived from the Greek noun *manteia*, which signifies prediction or divination. To this word, therefore, truly belongs the definition which has, by mistake, so long been given to astrology. From *manteia*, we have a number of words partly formed, and varying in meaning, according to the word with which it is united. As when joined to *necros*, which means a dead body, it becomes *necromancy:* which signifies divination, or fortune-telling, by the dead. Compounded in the same way, is *Hydro-mancy*, which means divination by water. *Aeromancy*, divination by the air. *Pyromancy*, divination by fire; and *chiromancy*, divination by the hand. Every word that ends in *meter*, or *metry*, relate to measure or the art of measuring. As, *diameter*, from *dia*, through or across; and *meter*, measure, meaning the measure through, or the distance from one side of any

Digitized by Google

round body through the centre to the opposite side. *Aerometry* signifies the art of measuring the air. *Barometry*, the art of measuring the atmosphere. *Cyclometry*, the art of measuring circles. *Hydrometry*, the art of measuring water. *Thermometry*, the art of measuring heat. *Trigonometry*, from *tri*, three, *gonoi*, corners, and *metry*, measuring; the art of measuring three corners or angles. This mode of teaching imparts a wonderful facility in the acquisition of language, and enables the pupils to trace out all the shades of meaning, however variously the words may be located or compounded. And it is as applicable to the Latin and Greek, as to the English. These three languages might, therefore, be advantageously studied together. And students would be able to acquire a good knowledge of them all, in a much less time than is usually spent in the common way, in obtaining a very imperfect knowledge of the English alone.

There is something vague and indistinct in many of the definitions contained in our common English dictionaries. And we presume, that every person who thinks clearly and distinctly upon any particular subject, has often felt a difficulty in finding words to convey his ideas exactly as he would wish. Perhaps some of the authors of these dictionaries may have given such meanings to certain words as may have been introduced by mistake, or pedantry, or fashion, instead of tracing them to their original roots, and thereby ascertaining their true and precise meaning, as they ought to have done: and which will be the only method of rendering the English language as correct and exact as it might and ought to be, and as, at some future day, may perhaps be demanded. Your committee have no hesitation in saying, that a pupil, taught language as above pointed out, would be able by the time he shall be sixteen or eighteen years of age, to produce a better and more accurate English Dictionary, than many of those which are at present extant. And the more extensive and accurate his knowledge of the classics may be, the better he would be able to perform this task. But a person entirely unacquainted with those languages, might spend his whole life, even if it should be extended to seventy years, without being able to accomplish such work. He might copy, it is true, but

Digitized by Google

would not possess that knowledge which would enable him to determine whether what he might copy would be correct or incorrect.

In the plan of education before us, it is asserted, "that the study of the English language is sacrificed to the study of the Greek and Latin. Remove these, and the study of the English alone would take their place, and we should have a hundred admirable English scholars, where we have now ninety-nine neither Greek, Latin or English, and one tolerable good as a classical, but inferior as an English scholar."

This assertion is certainly a very sweeping one, and requires some examination. Whether this hundred stand to represent all classical scholars, or only a certain hundred that might be selected, we are left to conjecture. But the picture is a sad one, indeed, for there is not one good English scholar in the whole hundred, and but one tolerable, as a classical one. But if they had never studied the Greek and Latin, they would all, of course, have been admirable English scholars. Here we would inquire, since all of this hundred would have been such admirable English scholars if they had never meddled with the Greek and Latin, why should not all who never study them, upon the same principle, be admirable English scholars too? It is found, by calculation, that in the United States there is one person in every four thousand who is classically educated; that is, who studies Greek and Latin. The proportion is very small, so, that if that one in each four thousand, actually should sacrifice the study of the English, to the study of the Greek and Latin, there would still be three thousand nine hundred and ninety-nine admirable English scholars in every four thousand, in consequence of not having been prevented by the study of the Greek and Latin. But, so far from any thing like this being the case, it will be easy to prove, that all the best English scholars are to be found amongst those who have studied the Greek and Latin.

Many excellent writers have appeared, within the last century, on the English language. Amongst these, we call to mind the names of Bailey, Johnson, Walker, Jamison, Horn, Took, Tod, Blair, Boothe, Webster, etc., whose writings on this subject are considered as standard works. But these

Digitized by Google

authors were all classical scholars. And, therefore, if the above remarks against the classics are correct, we ought to find amongst those who have not studied them, a much greater number of able writers on this subject, and who also should be much superior. But where shall we find them? We fear we shall look in vain. We have never seen one,—we have never heard of one, nor have we any reason to believe there ever was one. It is true, that certain works, yclept English grammars, have made their appearance from such a source, and from men who must have believed themselves to have been born grammarians, as they had never become so by study. Such grammars have done much mischief. They have caused an immense waste of time,—they have made pupils believe themselves to be good grammarians, when, in fact, they had acquired no valuable knowlege at all. Such grammars may be called productive, if you please. But productive of what? We answer, of confusion, of pedantry, and the perpetuation of ignorance. Some of these grammars have been cried up as the wonders of the world, and have been puffed and blown, and printed and reprinted, until they were almost as numerous as the sands upon the sea shore. And they have been scattered from the Atlantic to the Lakes, and from the Penobscot to the Sabine. But, happily for the community, they are now rapidly sinking into neglect and oblivion. So that the great noise they have made, compared with their present insignificance, cannot but forcibly call to mind the keen satire of Horace.—"*Montes parturiunt, nascitur ridiculus mus.*"

If it can be proved, as we have asserted above, that all the standard works, on the English language, are the productions of classical scholars, without even one instance to the contrary, it will show incontestibly we think, that the study of the Greek and Latin, cannot be the true reason, that there are so few good English scholars. And this circumstance may prove still further, since none but classical scholars, have ever been able to produce a standard work on the English language, that they must have obtained through the medium of the classics, the knowledge, discrimination, or ability, which has enabled them to do it.

Digitized by Google

From all these considerations then, it is plain, that there must be some other reason, why there are so few good English scholars. It is possible, that there may be some good classical scholars, who are not very good in the English, but they might have been, and would have been, if they had brought down into English the general principles of language and the true meaning and construction, of words which they had obtained from the classics. We shall now proceed to show the *true* and *real* reason, why there are so few good scholars in English, and it is the same reason that must be given, why there are so few good scholars in any thing. Which is nothing more or less than this, that such is the state of society generally, and such the state of families and schools, that children and young persons, with the exception of here and there one, do not, and will not, pay that attention to study, that is requisite in order to acquire even a tolerable education; much less will they adopt that energetic and persevering course, by which only, they could become established in regular and systematic habits of study; habits, without which, it is in vain to expect good scholars in English or any thing else.

Let us for a moment look back to the days of infancy, for it is there that the foundation is laid, for future excellence or future degradation, in almost every member of the human family. As soon as children begin to walk and talk, they begin to form habits, and habits that will probably remain through life. If they are habits of attention and industry, the possessor will, extraordinaries excepted, arrive to a high degree of excellence in whatever situation he may be placed. But if they are habits of idleness, of inattention, of folly or vice, he will never excell in any thing, that is great or good. Intelligent and conscientious teachers see, and feel, and lament this evil. But they know full well by experience, that after these idle habits are once firmly established, it would require a power, far superior to that of man, to subdue or remove them. These habits are generally commenced at home, and are afterward increased and confirmed in school. And this confirmation, must inevitably take place in every school, where the teacher does not know and feel the importance of studious habits, or where he is so overpowered by numbers

Digitized by Google

that none can receive proper attention. Here then is the root of the evil—it consists in these idle habits. And these are found in all our literary institutions. They exert their baleful influence in our primary and common schools—whether public or private—in our high schools—our Academies, and in our Colleges and Universities. They pervade the whole, they paralize the whole. By far the greatest portion of the advantages that might be derived through these institutions, is lost—utterly lost, or rather not attained, and all this, in consequence of these idle habits.

If we compare the idle with the industrious pupil, we shall find that the difference in their improvement must be, very great. The former loves any thing better than his book—his mind is continually flying from trifle to trifle—he is one moment engaged in play—the next in mischief. When he looks at his lesson at all, it is from compulsion—he neither loves it, or understands it—nor does he even try to understand it. If he can contrive any excuse to escape the hour of recitation, he is sure to do it, and if this cannot be done, he will endeavor by the assistance of some of his class-mates, to prevent his ignorance and idleness from being discovered. Not so, with the industrious pupil. He loves his study and pursues it with delight—it is for the time being, the great absorbing object of his attention—and compared with which all others are subordinate or of no consideration. In the time of study no amusement, play, or trifles can attract his attention—he sees them not—he hears them not. He understands what he reads, and therefore he studies with pleasure, and thus the path of science becomes plain and pleasant before him. He delights to have the time of recitation arrive, for he is sure to obtain some valuable information. And he is every day adding something to his previous stock of knowledge. When he studies, he does it not as a task, or by halves, but brings all the powers and energies of his mind into use and operation. We know that some may object to this remark, and say that the health of the pupil would be injured, if not destroyed by such application. We admit the possibility, but deny it as a necessary consequence, and feel free to assert, that whenever it happens, it is always the effect of imprudence. Let the pupil have his regular times for

Digitized by Google

rest—for meals—and for exercise or diversion, and there is not the least danger of injuring his health, by study. If the farmer or mechanic should labor incessantly, and have no regularity in meals or rest, his health, like that of imprudent scholars, would be injured or destroyed, and the reason also, would be the same.

It must be easy to perceive, that there can be no similarity in the acquirements of the two pupils above described: and it must be equally easy to perceive, that however great the exertions may be, which shall be made in the cause of universal education, that they must be very limited in their operations, unless these idle habits can be prevented or removed. Here then is a work to be done, that will require the wisdom and united exertions of parents and teachers, and all the friends of education. It will indeed be a task. It will be cleansing the Augean stable over again—and will perhaps call for some literary and political Hercules, who can turn the strong current, not of the river Alpheus, but of public feeling and public sentiment, in favor of universal education; and this to such a degree, as will sweep away every impediment and prevent further accumulation. When all this shall be done, and an efficient mode of instruction superadded, a thorough and extensive education can be easily obtained, and the number who shall obtain it, will continually increase until it shall become universal. Years, that would once have been lost or worse than lost, will then be saved and turned to the best account. All then will have time enough to obtain an education, to any extent that may be desired. Then if you wish your children to acquire a perfect knowledge of the classics and mathematics, there will be abundant opportunity. After which, if you wish them to possess every kind of information, recommended in the plan of American education before us, it can be easily accomplished, AND IN ONE THIRD OF THE TIME, IN CONSEQUENCE OF THIS PREVIOUS KNOWLEDGE, AND REGULAR HABITS OF STUDY.

Your committee do not feel at liberty to pass unnoticed the orthography of the work, which you have submitted for our consideration. It is true, that the writer has not in his oration, proposed it as a part of his system, yet he has set the

Digitized by Google

example, by adopting it himself in all his late writings, as far as our knowledge extends. In a republican country like this, if one has a right to alter or change the common orthography, all others most certainly must have the same right, and the consequence would be, that the modes of spelling would be as various as the modes of pronunciation. For no division of the United States would reject their own, to adopt those of any other. Similar attempts have been made before, and in every instance have failed. And this plan, to say the most, has no higher claims to public attention, than any of those which have preceded it, and we trust it would be as difficult to introduce it into use, as it would be improper and impolitic. At present, however different the pronunciation, in different places, throughout the union may be, yet they all agree in orthography, and therefore, when they express themselves on paper, the language of all is the same. But should a change take place in this respect, all uniformity in our language would soon be lost. The eastern, middle and southern states, would each, in a short time, have a language of its own, and the western would have a miserable mixture of the three. Nor would this finish the picture. For every city or village, having any peculiarities of dialect, might wish to perpetuate them, by establishing a system of orthography entirely its own. Thus, in a few years, our beautiful language, might be reduced to utter confusion and unintelligible jargon. And it would soon require but little help from the imagination, to believe ourselves transported to the plains of *Shinar*, and witnessing all the confusion of tongues, so forcibly described by the sacred historian, the example of which, we had seen proper to adopt.

Your committee will now conclude by merely observing, that they cannot discover any thing in the system before us, that can possibly produce any important change for the better. There is nothing in it which can remedy the evils that we have pointed out above. Therefore, the state of education, with some little and unimportant variations, would remain much the same, that it is at the present time. The idle pupil, that now wastes his time upon the Greek, the Latin and the mathematics, would be the same idle pupil still, and

Digitized by Google

waste his time upon something else. And as he is now neither a Greek, or a Latin, or an English scholar, so neither would he be then. And the present inefficient modes of instruction would produce no better effect in the studies herein proposed, than in those which have been heretofore adopted.

Digitized by Google

Note.—TABLE I.

The examples in this table may serve to show, that all our words in common use which are derived from the Latin, differ much less from that language than is generally supposed. All that part of each word which is put in the common, or Roman letter, is really and truly Latin; and that part in Italics, is the addition that has been made to render the word more conformable to the English. In some instances a letter, sometimes more, is omitted in the English that belongs to the word in Latin, in which case an apostrophe is placed in this table over the omission. Most of the words in English, which end in *ion*, are from the Latin, and end in *io*, in the nom., and voc. sing., but in all other cases, both sing. and plur., they have the ion, with the addition of one or more letters. The whole of such words, therefore, are strictly Latin. From the Latin verb *specio*, and its derivatives, we have the following words in English.

SPECIO.

Special	Spectre	Despisab'le	*Un*expected
Special*ly*	Spectrum	Despisable*ness*	*Un*expected*ly*
Special*ty*	Aspect	Despise	*Un*expected*ness*
Special*ity*	Aspectab'le	Despise*r*	Inspect
Species	Auspicio'us	Perspicac*ity*	Inspector
Specific	Auspicio'us*ly*	Perspicatio'us	Inspection
Specific*al*	Auspicio'us*ness*	Perspicatious*ness*	Introspect
Specific*ally*	Inauspicio'us	Perspicience	Introspection
Specificate	Inauspicio'us*ly*	Perspici*l*	Introspector
Specification	Inauspicio'us*ness*	Perspicuity	Introspective
Specify	Circumspection	Perspicuous	Prospect
Specimen	Circumspect	Perspicuous*ly*	Prospective
Specio'us	Circumspective	Perspicuous*ness*	Respect
Specious*ly*	Circumspective*ness*	Imperspicuous	Respecter
Speck	Circumspective*ly*	Imperspicuous*ly*	Respectab'le
Speck*le*	Circumspect*ly*	Imperspicuous*ness*	Respectability
Speculate	Circumspect*ness*	Suspicion	Respect*ful*
Specular	Circumspectator	Suspicious	Respect*fully*
Speculation	Circumspectatrix	Suspicious*ly*	Respective
Speculative	Conspectable	Suspicious*ness*	Respective*ly*
Speculative*ly*	Conspectuity	*Un*suspicious	Disrespect
Speculator	Conspicuity	*Un*suspicious*ness*	Disrespect*ful*
Speculatrix	Conspicuous	*Un*suspected	Disrespect*fully*
Speculatory	Conspicuously	Expect	Retrospect
Speculum	Conspicuous*ness*	Expected	Retrospection
Spectac*le*	Inconspicuous	Expectab'le	Retrospective
Spectac*led*	Inconspicuous*ly*	Expectance	Retrospective*ly*
Spectator	Inconspicuous*ness*	Expectancy	
Spectatrix	Despicab'le	Expectation	
Spectator*ship*	Despicable*ness*	Expecter	

Digitized by Google

From scribo, and its derivatives, we have the following words in English, which are all introduced upon the same principle as above.

SCRIBO.

Scrib*e*	Interscrib*e*	Transcrib*er*	Inscriptive
Scrib*ble*	Interscrib*er*	Transcribab'le	Interscription
Scrib*bler*	Interscribab'le	Scrip	Interscriptive
Ascrib*e*	Perscrib*e*	Scrip*page*	Perscription
Ascrib*er*	Perscrib*er*	Script*ory*	Perscriptive
Ascribab'le	Perscribab'le	Scripture	Prescription
Circumscrib*e*	Prescrib*e*	Scriptur*al*	Prescriptive
Circumscrib*er*	Prescrib*er*	Scriptur*ist*	Proscription
Circumscribab'le	Prescribab'le	Ascription	Proscriptive
Conscrib*e*	Proscrib*e*	Ascriptio'ns	Rescript
Conscrib*er*	Proscrib*er*	Ascriptive	Rescription
Conscribab'le	Proscribab'le	Circumscription	Rescriptive
Describ*e*	Rescrib*e*	Circumscriptive	Subscription
Describ*er*	Rescrib*er*	Conscript	Superscription
Describab'le	Rescribab'le	Conscription	Transcript
Indescribab'le	Subscrib*e*	Conscriptive	Transcription
Exscrib*e*	Subscrib*er*	Description	Transcriptive
Exscrib*er*	Superscrib*e*	Descriptive	Transcriptive*ly*
Inscrib*e*	Superscrib*er*	Exscript	*Un*scriptur*al*
Inscrib*er*	Superscribab'le	Exscription	Nondescript
Inscribab'le	Transcrib*e*	Inscription	Proscripti*veness*

TABLE II.

The following words are from the Greek, and all the alteration that has been made to bring them into English, is also put in Italics.

Geography	Astrologi*se*	Biography	Sophisti*cally*
Geographic*al*	—	Biographer	Sophistic*ate*
Geographic*ally*	Prophet	Biographic*al*	Sophistic*ated*
Geographer	Prophetic*al*	Biographic*ally*	*Un*sophistic*ated*
—	Prophetic*ally*	—	*Un*sophistic*al*
Astronomy	Prophe*cy*	Botany	*Un*sophistic*ally*
Astronomic*al*	Prophe*sy*	Botanic*al*	—
Astronomic*ally*	—	Botanic*ally*	Theology
Astronomer	Baptize	Botanist	Theologian
Astronomi*se*	Baptism	Botanize	Theologi*st*
—	Baptizer	—	Theologi*se*
Astrology	Baptism*al*	Sophism'	Theologic*al*
Astrologic*al*	Baptized	Sophist'	Theologic*ally*
Astrologic*ally*	*Un*baptized	Sophistry	
Astrologer	—	Sophistic*al*	

Digitized by Google

Digitized by Google

REMARKS

ON THE MOTION TO ADOPT MR. HOLLEY'S REPORT ON THE STUDY OF THE CLASSICS.

BY W. H. McGUFFY, A. M.

I expected, Mr. President, that strong opposition would be expressed, to the adoption of this report.

Objections, I know, are entertained to the sentiments which it so ably advocates. But, perhaps, the opponents of classical studies think it *unnecessary* to make further opposition. This obsolete custom, of teaching boys Latin and Greek, they may suppose, has received its death blow, and may be left to expire at its leisure.

At any rate, while the friends of classical studies have cause to believe, that their opponents have not abandoned that scheme of innovation which they formerly contemplated, it may not be amiss to give a few additional reasons why we think a report, in favor of the good old way, should be accepted and adopted by this college.

Mr. President, we naturally, and therefore correctly, take an interest in every thing *ancient*—especially if connected with the efforts of human life and human genius. Who blames the antiquary for his admiration of those relics of former times, that modern industry has exhumed from the ruins of Pompei? And yet, can any work of ancient art compare, in the genius and skill necessary to its production, with the consecrated languages of Greece and Rome? Modern scholars think it a sufficient apology for their attention to the scholastic *logic*, though now confessed to be inapplicable to practice, that it is a monument of stupendous intellectual effort and acuteness. But, is not the *language* of Aristotle, with all its flexibility and astuteness, a much more astonishing evidence of intellect and skill, than all the catagories that ever bewildered the brain of a sophist? Could that logic, or that eloquence, or that poetry, ever have been produced and cultivated, without the *language* in which the Greeks reasoned, and declaimed, and sung? No one, acquainted with these matters, can be made to doubt that it is as much owing to the peculiarly felicitious genius of the Greek language, as to any other cause, that their orators and poets have rarely, if ever been equalled, and never surpassed. But we are told, that all this has nothing to do

Digitized by Google

with *practical* education. We had thought, sir, that what ever strengthened the faculties, would be of use in practice.

The philosophy of *grammar*, is the philosophy of human life—because it is the relations of common things, about which language is employed, that constitutes the relations of the words of which language is composed. All grammarians and rhetoricians have remarked the profound *logic* involved in philosophical grammar. This logic, and this philosophy, all must understand, tacitly, at least, who would hold intercourse with their species, as rational beings. But the relations of thought, are best learned, (if this be not the only way,) by studying the relations of those sensible signs by which they are expressed; or, in other words, by the study of language. Every one must have observed, how rapidly the mind of a child is developed, when it begins to employ language as an aid to thought. But the fact, that "*deaf mutes*" can be taught the use of these faculties only by means of *language*, is decisive of the question, whether language be the main medium of cultivating thought.

This being admitted then, the question will be between the ancient and modern languages. And here, we think, there can be but little doubt, as to which ought to be preferred in the business, as a means of mental training.

If language is a diagram of thought, that language will furnish the best diagram, which is most *copious* and most *regular* in its inflections and combinations.

In a word, that language will best answer the purpose, which presents to the eye, relations of *words* most nearly analogous to the logical relations of the thoughts which those words express. And here, every scholar knows, that the advantages in favor of the Greek language, for instance, over any modern tongue, is in the proportion of about *five* to *fifteen hundred*.

Our Arabic numbers, Mr. President, and Algebraic notation, do not furnish facilities in calculation over the clumsy expedient of the Roman numerals, X, for ten, and M, for one thousand, greater than do the regular declensions and conjugations of the Latin and Greek languages, over every modern language. Besides, in studying a sentence of our vernacular tongue, the process is analytic. We see, and understand the proportion, and *parsing* is merely ascertaining the relations of the several ideas to each other, which we determine merely by the relation of each to the whole. But in construing a sentence in a foreign language, we first ascertain, as well as we may, the relation of word to word, and then of each to the whole; that is, we proceed by synthesis, and work out the proposition or meaning of the sentence, by ascertaining the agreement of the words among themselves, before we can form any conjecture of their general relation to each other, as parts of one complete whole.

Digitized by Google

But, sir, I have a practical argument, which I value more than all the rest. I state it thus:—In Miami University, we have had an "English scientific department" for ten years: a good number of the first young men of the country have pursued, in it, the regular course of instruction, given in our institution, with the exception of the *dead languages*, that is, Latin and Greek. Within these ten years, it has frequently happened that a number of young men of equal acquirements, and equal talents, and equal industry, have entered, at the same time, some the "English scientific department," and others the *College proper*.

Now, without a single exception, during this whole period, those who have taken the regular course, that is, the languages, in addition to the sciences, have made equally good progress in the sciences, as those who studied nothing but the sciences; and, in some instances have, after devoting half their time to Latin and Greek, found the other half amply sufficient to surpass their scientific neighbor, in his favorite and exclusive studies.

Such is the invigorating influence of classical studies upon the youthful mind, that one-half the time may be safely given to them without any detriment to other studies: or rather the classical scholar, other things being equal, will do as much in *half* the time, as his unclassical neighbor *can* accomplish in double the time, and with twice the effort.

Let it not be said, that the experiment has been unfairly made. It has often been repeated, and, after a course of four years, it has uniformly been found that those who devoted half that period to classical studies, have excelled, in science, those who devoted that whole period to science alone, to the neglect of the languages. And, besides all this, several instances have occurred, of young gentlemen changing their plan, after a year's trial, of the scientific course, and their commencing, in connexion with their Mathematics and Natural Philosophy, a regular course of Latin and Greek; and the result has always been favorable to their progress in science, both as to accuracy and speed, though they now devoted fully half their time to classical studies.

Digitized by Google

Digitized by Google

IX. MANUAL OF INSTRUCTION.

REPORT OF THE COMMITTEE OF SEVEN, TO WHOM WAS REFERRED THE PREPARATION OF A MANUAL OF INSTRUCTION.

I. Education, by common consent, seems to be divided, in reference to the human constitution, into three departments,—*physical*, *intellectual*, *moral*. In America, the intellectual predominates, the moral is less cultivated, and the physical scarcely at all. Yet, in a well balanced and healthy state of body and mind, all are *indispensable*. The different states of temperament and of disposition, modify the necessity for these different cultures, so that some persons are able to exist with great exercise of one part of their constitution, connected with almost total idleness of another: yet the rule is so general, that few such can be found, who do not terminate their experiments in the ruin either of body or mind. Circumstances peculiar to the first settlement of a new country, have required here but comparatively little attention to physical education. Other circumstances, peculiar to the original immigrants to America, and their immediate descendants, made moral culture a part of the general system of the people then, as particularly attached to places of instruction. All, however, that was peculiar to such a settlement, and such an immigration, is rapidly wearing away, and the necessity for the cultivation of correct affections has become necessary to the school, as well as the fireside. Indeed, the admission of these facts is now nearly universal, and would seem to indicate in these particulars, at least, a change in some of the chief departments of education.

II. There is another division in the subject of instruction, which is necessary to be made between what is *to be taught*, and *how* it is to *be taught*. Long experience teaches, that we can place but little reliance upon the *amount* taught, if it has not been learned in the *right way*; and this also is so generally admitted, that it has become a favorite object with

Digitized by Google

many, to found institutions which shall instruct in the *mode* of *teaching*, as well as the *things to be taught*.

We shall here do little else than state propositions, and that, too, in nearly a naked form.

1. In reference to *physical education*, there is something in the power of the teacher, as well as the *parent*.

2. What is in the power of the teacher, relates to *air* and *exercise*, chiefly.

3. Air, breathed by pupils, as well as all others, should be pure, free, and temperate.

4. For this purpose, the school room should be neither *very small*, nor *crowded*.

5. It should be surrounded by *open ground*.

6. It should have a free *circulation* of air in summer, and be moderately heated in winter. In the country, there may be too much exposure in the winter, but in *towns*, over-heating is every where the prevailing error.

7. As action is a fundamental law of nature, so the *exercise of the body* is the only counter agent we have for the evils occasioned by studious habits.

8. Play, and the free and universal use of the limbs is natural to children, and it is habit and discipline only that restrains them from it; hence, when the hours of study are over, they should indulge in this activity of body, and renew their strength for coming exertions.

9. The ground about the school house should, therefore, be extensive enough to permit free, active sports, without injury to others.

10. Boys should rather be encouraged to play, than to study in the hours of intermission.

11. They should be encouraged to engage in active sports of all kinds, rather than sedantry amusements; and if it were possible to learn some useful handicraft; their exercise should not be one which exercises only one portion of the body.

12. In these respects, the teacher can exercise some direct control; but they are not the only ones; by advice and enquiry, he can exercise not a little influence over another not less important department of physical education.

Digitized by Google

13. The due regulation of *sleep* often makes the whole difference between *industry* and *idleness;* and the importance of early rising, is illustrated by too many signal examples, to be doubted.

14. Over these things,—*air*, *exercise*, and *sleep*,—the teacher has not the whole control, but he has enough by advice and suggestions to parents and trustees; by rewards and punishments over the pupils, to make it his duty to exert it in a more decided and salutary manner, than has hitherto been the case.

15. Over *diet* and *clothing*, the parent is supposed to be the natural and proper guardian; and, with few exceptions, they are topics upon which the young should think but little.

Passing to *Intellectual Education*, the first topic is the *course of study.* Upon this subject, there are many opinions; especially as we approach the higher and more modern subjects of study. What we now speak of, however, relates to the primary, or most extensive order of schools; which, in fact, embraces the great mass of the youth of our country, and are so far, as respects the nation, the most important. The course we now point out is one adapted to the Common School, or *College of the People.* It is but an *outline;* it embraces nothing but the *very smallest* amount of knowledge, which, in our opinion, ought to be included in a *system* of Common School *Education.*

In every primary school, the course of study to be pursued, must necessarily embrace *reading*, *writing* and *arithmetic.* These are rudiments of education; and to instruct in them is the peculiar province of elementary schools, and the first object of their institution.

Reading, *writing* and *arithmetic*, as they are the means of acquiring all subsequent knowledge, may justly be considered the *necessaries* of education, which like the necessaries of life, are first to be secured. Nothing short of these will constitute a school; but no school for the *people* ought to stop with these.

The propriety of this will be forcibly impressed upon us from the consideration that our primary schools, private,

Digitized by Google

as well as common, are the principal channels for the *diffusion of useful knowledge.* Academies and High Schools are too few in number to subserve the purposes of *general education;* and their design is not so much to instruct in that kind of knowledge which constitutes a common education, as in the higher branches of classical and mathematical attainment.

The primary *school* is the great source of useful knowledge, not only to the people at large, but to a great majority of their legislators, and almost all their subordinate officers. Education is here *begun*, and in most cases here *terminates.* In proportion to the advantages here enjoyed by youth, will probably be their value and character as private citizens, and their usefulness in public life. Every school, therefore, should adopt, and practically pursue a course of instruction, as liberal and *comprehensive* as its circumstances will permit.

As the usefulness of every school depends upon the things taught, and the manner too, so every teacher of primary schools should be well versed in the first principles of language and science. He should have a distinct knowledge of the nature and power of the *radical* and *derivative* words of our language, so as to explain their meaning and force in composition. If there be defect here, in these *essential points*, there must be defect in *teaching;* for one cannot teach, what he does not know himself.

And, as a considerable part of every school is composed of those who are learning the elements of our language, much importance is attached to the requisite qualifications of the teacher as he is to lay a proper foundation for subsequent attainments. Every teacher, therefore ought to be eminently a good *speller* and *reader;* for it is not to be expected that children will learn to read with correctness and ease without being well taught.

One of the first difficult efforts of the young mind, is to acquire a knowledge of written language; and indeed, a great part of the early stages of education is, of necessity devoted to this object. It is, therefore, of vital importance in the education of youth to give them in the most natural and expiditious manner, a correct knowledge of language. This,

Digitized by Google

however, is too much neglected in primary schools; and so long as this evil exists there, other branches of useful knowledge will be retarded. For it appears to be capable of demonstration, that solid progress can be made in knowledge only just so far and so fast, as a thorough and familiar acquaintance with language is formed. For language is the medium through which alone, the teacher can have access to the minds of children. The more thorough and accurate his acquaintance with it is, the more successful will he be, in communicating his ideas in the different stages of education.

Writing is an important branch of instruction; but in general, it does not receive that attention which its usefulness merits. It ought to make a more prominent item of instruction. Every person, therefore, who undertakes to teach school, should be a good penman.

A thorough knowledge of *arithmetic* is absolutely indispensable for every teacher. He ought to have a comprehensive knowledge of its *principles* so as to be able, not only to solve questions by existing rules, but to *originate* rules, and assign the *reason* of every operation.

A knowledge of these primary branches of instruction have usually been thought to embrace a sufficient scope for the common schools; but to your committee, it seems plain, that other branches are requisite to be taught in those schools, among which may be mentioned *geography with the use of maps; English grammar aud composition; the history of the United States and its constitutional form of government; the crimes and punishments of our criminal code, and such other parts of our civil jurisprudence* as every man *in his daily intercourse with the world is concerned to know. Geometry, surveying, natural history, including a general knowledge of the human organization, natural philosophy, moral philosophy and the Bible.*

In the present state of primary schools, it can hardly be expected that the whole course of study here recommended, will be *immediately* adopted. But it is obvious that such will be the demand ultimately made upon them.

Geography is an important study for primary schools. The knowledge of it is not only useful in itself, but is peculiarly

Digitized by Google

adapted to the capacities of the young, and calculated perhaps, more than any other to engage their attention. Its influence on the minds of children, by enlarging their ideas, and carrying their thoughts beyond the narrow sphere in which they live, is another consideration not less favorable to the cultivation of this interesting branch of instruction.

A general idea of *astronomy*, so far, at least, as it relates to the *solar system*, and to he use of the globes would tend much to enlarge and improve the understanding.

Few departments of education are more important than *English grammar*. It is one of the best exercises for strengthening the judgment, and at the same time improving the memory. To understand the natural power of language, and to be able to use it definitely ourselves, or to construe it correctly when used by others, it is necessary to have a knowledge of its grammatical construction. A person accustomed to the English language, by applying to it its definitions and rules, and testing its construction and correctness by that standard, will, from that operation, alone, be better able to understand the nature, force and meaning of language, and be more likely to use it properly both in speaking and writing.

But there are several things which ought to be attended to in the study of language besides the parts of speech, and the rules of syntax, such as the meaning of words—the *analysis of compound words* and composition. A person may have the ability to parse the words in a sentence, may be able to apply rules, rather by habit than otherwise, and yet know but little of the philosophy of language. As in arithmetic, so here the teacher who is properly qualified, should be able to originate rules, and to illustrate those principles on which they are founded. "The *facts* of a language must be first learned, and they always are first learned, all arguments to the contrary notwithstanding." The rules in the learner's memory are perfectly useless, till he has learned the particulars or facts of the language, because he cannot till then understand them.

Teachers should be well acquainted with the philosophy of their own language, in order to inspire a love for the study of it, in their pupils.

Digitized by Google

History, both constitutional and general—so far as relates to our own country—should be studied, in all our common schools; for, where the *people govern*, a knowledge of their institutions, their origin and progress, is necessary to enable them justly to appreciate their own free and happy condition.

Hence, also their *constitution*, which to every citizen is his bill of rights, with the interpretation of it, by constitutional authorities, should be an early subject of meditation with the youth of America. The *example* of their *forefathers* exhibited on the pages of *history* and *biography;* the *liberty*, which they achieved, written in the beneficient provisions of our *fundamental laws*, will warm the hearts and enlighten the understandings of coming generations, till new fires shall spring up on the altar, and new strength invigorate the *institutions of freedom.*

In recommending the study of our *criminal code*, so far as it relates to the nature and definition of public offences, and the extent of punishments, we are aware of the *novelty* of the proposition, but we are confident it will not be thought useless, nor impolitic, when it is considered how much it concerns every man to know what acts are *criminal* in law, and what measure of punishment is provided for them.

If a knowledge of the nature of crimes and punishments be early impressed upon the minds of children, their abhorrence of criminal acts cannot fail to be deep and enduring; and the probability of their committing them, proportionably diminished.

A knowledge of what contracts should be in writing, of what solemnities are required in *wills* and other instruments; of what consideration is necessary in certain arguments; and such other items as are of like applicability to our daily concerns and avocations, is of such obvious importance that it cannot be necessary to urge arguments in its favor.

Geometry is the foundation of all mathematical science. It enables a person to think justly. Without it, there is a *method* wanting which is necessary to rectify our thoughts, to arrange our ideas correctly, and to determine our judgments.

Surveying is recommended as an important study in common schools. In a country so purely agricultural as ours,

Digitized by Google

where almost every man has occasion to apply in practice the principles of surveying, some general knowledge of the art is important both for his interest and convenience. He ought to understand at least in theory, the nature and use of the compass; the measurement of land by course and distances; and the computation of areas by the most approved methods. But obvious as is the necessity of some general knowledge on this subject, most men are found deficient in it; and the reason is, that they have not been taught it at school. The neglect of this branch of instruction in common schools, is probably owing to a *supposed* difficulty in the subject, and a want of suitable instruments to illustrate and apply its principles. But, as to any real difficulty, it is far less than in many of the abstruse parts of arithmetic, in which the greatest progress is often made at school; and it would certainly be a profitable change to transfer the time now spent, or rather misspent, on the mere speculative parts of arithmetic, to this practical and useful study. Less time and labor than are now required, to understand a few puzzling rules or problems, would be sufficient to overcome all the difficulties in the art of surveying, and at the same time, much greater improvement would be afforded to the mind of the pupil.

Natural Philosophy, and the essential parts of chemistry are important, and where time and age permit, should be studied in the common schools.

The Bible, without note or comment, is recommended as a suitable text book for schools. While Christianity is revered as an institution of divine origin, and its sacred precepts regarded as the best, and only sure guide to moral excellence; a knowledge of the *sacred volume* ought to be studiously inculcated upon the minds of youth, and made a necessary part of their *elementary education*.

Moral Philosophy is also recommended as a suitable study for schools. As a science, it teaches a knowledge of ourselves, of human nature in general, and of the relations we sustain to our Creator, and to our fellow-creatures.

This is the general course of study which your committee recommend, as the *lowest* which should *ultimately* be adopted in primary schools.

Digitized by Google

In this course of studies it will be observed, that the only addition made to received systems, consists in the introduction of *national history*, of the *American Constitution*, of the definition and nature of *public offences*. To these may be added, in the mode of teaching, a more critical *analysis* of *language*, and a more attentive study of *principles*. The statement of these embodies some of the chief demands made by the peculiarity of our institutions, and a remedy for some of the leading defects in *modes* of *teaching*.

III. Of the latter topic, we have not time to speak; but, will remark generally, that one of the most general defects in the modes of teaching, especially in subjects like arithmetic, grammar, and philosophy, is the neglect of both the *principle* and the *practical end*, to which that principle should be directed; and the subsitution for these of both rules and particular examples, which neither point out the *radical principle*, nor yet the *uses* in life to which the examples are applied. It is, in fact, the substitution of an artificial medium between the realities of nature and society, which really conceals both.

ALBERT PICKET, Sen.
E. SLACK,
E. D. MANSFIELD,
A. KINMONT,
N. HOLLEY,
J. L. VAN DOREN,
D. L. TALBOTT.

Digitized by Google

Digitized by Google

X. DEFINITIONS.

REPORT OF THE COMMITTEE TO WHOM WAS REFERRED THE SUBJECT OF AN IMPROVED BOOK OF DEFINITIONS.

BY WM. HOPWOOD, A. M.

As the organ of the committee to whom the above question was referred, I beg leave to report, that an improved book of definitions is required. Its production is a matter both of expediency and necessity. If it be expedient to educate our children at all, it is expedient that it should be done well. In order that children may be well educated, they must be placed under the charge of intelligent teachers, and supplied with good books. Teachers may be intelligent, but they cannot work without means, any more than a scientific artificer can work without suitable tools. It is an obvious fact, that the great mass of elementary school books on the subject of the English language consists of mere "words—words—words." The *types* of ideas are presented, but the ideas themselves are not communicated. The body wants the soul. These considerations tend to show the necessity, as well as the expediency of the work alluded to in this report.

I consider the study of our vernacular, and certainly beautiful and copious language, analogous to that of mathematics. Analysis lies at the root of both. Hence the necessity of clearly and thoroughly comprehending the meaning—the *primary* meaning of not only every word, but *of every part* of a word. The powers of the mind, the faculty of discrimination, the accuracy of expression so requisite in writing and speaking, whether in private or in public, are chiefly, if not entirely developed, acquired, and strengthened by due attention to this point. In the acquisition of ancient languages, such as Hebrew, Greek and Latin, every one who has either studied or taught them, knows, that much laborious

Digitized by Google

investigation, much deep analytical research, much serious and reiterated thought is requisite. Still more strongly does this remark apply to mathematical studies. On all these subjects, however, we have elementary treatises in abundance, many very excellent; others again, combining a more professional acquaintance with the respective sciences on which they are written with a still greater clearness of expression and illustration. Why should we not have the same facilities for acquiring a thorough knowledge of our own language? "Native language is the type of native mind;" and a book which will give to the young and susceptible mind, clear and definite modes of forming and expressing its ideas, must be valuable in proportion as it is simple, but, at the same time, correct. The process of mind is onward. If it begin rightly, it will, as a general rule, progress rightly.

There is, therefore, it is conceived, a high responsibility resting on teachers generally, and on the College of Teachers in particular, to see, so far as in them lies, that in the department of education to which this report refers, *if there be a want*, it should, as soon as possible be supplied.

It is true, that much has been done. The "Introduction to Picket's Expositor," is a very valuable school book, the best on the subject in question that I have ever seen.

It is, however, only the beginning of labors, which is hoped will be followed up by one or more competent individuals, so as to supply what is evidently a desideratum, "an improved book of definitions."

P. S. Since the above was written, Messrs. A. and J. W. Picket, have announced their determination to publish an extended and improved edition of their Expositor. This is intended to supply the defect complained of in the report. The well known talents and experience of these gentlemen, give sufficient assurance, that the work will be well and efficiently done. It cannot fail to be well worth the attention of every teacher of youth.

Digitized by Google

XI. COMPOSITION.

REPORT ON THE BEST METHOD OF TEACHING ENGLISH COMPOSITION.

BY D. L. TALBOTT.

The committee, appointed at the last annual meeting of the College of Teachers, to report "on the best method of teaching English Composition," respectfully submit the following:—

Believing, that upon a correct, philosophical analysis of the English language, depends the success of the student in acquiring a correct knowledge of the art of composition, your committee have thought it advantageous to begin with the elements of language, in order to exhibit more clearly the system and course of instruction, which they would recommend, as best calculated to secure the object in view; and, here they would remark, that they have attempted to confine themselves rather to an illustration of that *elementary process*, indispensably necessary, in the acquisition of a free and correct *style* of composition, than to an exhibition of a detailed and *complete* system.

To require children to engage in the construction of a sentence before they have acquired a *knowledge* of the powers of *words*, or before they are capable, in some degree, of discriminating between the meaning of those words which are apparently synonymous, is but little short of a total waste of time and sacrifice of intellect.

"To insure solid and radical progress, the mind must be sharpened by gradual attempts at discrimination, and by a regular and methodical course, assisted by *able* instructors and *oral* explanations." A *foundation* must be laid; the *meaning* of the terms used *must be understood*, before we can expect children to make proficiency in the use of language.

Digitized by Google

In furnishing the pupil, however, with the instruments he is to use, and with a knowledge of their uses, economy of time and rapid progress would demand a system of instruction altogether different from the one in common use.

By a proper and judicious system, it is as easy to make a pupil acquainted with a *whole family* of words, or with the "root," or "primitive," and all its derivatives, as it is to teach him the meaning of the *mere radical.* So, on the same principle, it is as easy to make him comprehend a *variety* of words of nearly the same import, as to teach him the meaning of a *single one.*

To illustrate this, we will take a few examples, having previously observed, that *text-books* are indispensably necessary in pursuing this exercise.

1. A sentence is presented to the pupil, and after carefully reading and ascertaining the author's meaning, as far as his knowledge of the term made use of will admit, he proceeds to re-examine the exercise and to read it by substituting other words of nearly the same import; thus, "a *woman residing* in a large *city* in the south of Europe, *many* years ago, *liberated* a *slave*, whose good *conduct* and *fidelity* she *wished* to reward." To synonymise this, the pupil substitutes as many words of the same import of those given in the text, as his knowledge of the words used will permit, and proceeds to read the sentence as he has synonymised it; thus, for "woman," he substitutes *lady*—*living* for "residing"—*town* for "city"—*several* for "many"—*set at liberty* for "emancipated"—*bondman* for "slave"—*behavior* for "conduct"—*faithfulness* for "fidelity," and *desired* for "wished."

After the pupil has read the above, placing words as nearly as possible of the same meaning in place of the original word, he should be required to tell, in his own language, the substance of what he has read, *combining the words into sentences*, and in that combination to show the *different* significations the same words have, according to their situation.

In this manner, the meaning of all words of similar signification can be as easily obtained as the knowledge of *one* can; and thus will the pupil's store of *materials* be increased, without encroaching upon the time allotted to other studies.

Digitized by Google

2. The *combination* and the *analysis* of words are exercises that enter extensively into this system of instruction, and should be carried on at the same time with the preceding exercise; in fact, a knowledge of the analysis of words, to a certain extent, is necessary to the successful practice of the principles of synonymising.

In that admirable work, (published by the Messrs. Pickets',) the "Introduction to the Expositor," will be found a practical illustration of this principle.

To render this subject, however perfectly intelligible a few introductory remarks may here be necessary.

The English language is derived chiefly from the Latin, French, Saxon and Greek. There are in the English language about *fifty prefixes*, mostly Latin, and as *many affixes*, chiefly English. These affixes and prefixes have, in all their combinations, a *definite*, and, in different situations, similar significations; thus, the affix, or Saxon termination *ness*, invariably denotes condition or *state:* it is the Saxon *substantive* verb *nesse*, the German *niss*, Latin *esse*, English *is*, and denotes *state of being*—as faithful*ness*, the *state of being* faithful; hopeful*ness*, the state of being hopeful; careful*ness*, the state of being careful; idle*ness* the state of being idle, and so in all other combinations. Again, the affix *less*, denotes *without;* as faith*less*, without faith; hope*less*, without hope; care*less* without care; *full*, denotes *abundance;* as, faith*ful*, full of faith, having abundance of faith; hope*ful*, full of hope; care*ful*, full of care. The *prefixes* have also the same definite signification, as *ex*, *out;* as *ex*-pel, to drive *out; ex*-punge, to thrust or blot *out; ex*-press, to press or squeeze *out*, to *declare* in words; *ex*-pose, to place *out* to public view;—*pro*, forth, as *pro*-pel, to drive *forth* or forward; *pro*-ceed, to move forth or forward; *pro*-duce, to lead, to bring forth;—*un* and *in*, *not;* as, *un*-observed, not observed; *un*-faithful, *un*-finished, *in*-elegant, *in*-correct, etc. These *fifty* prefixes, with a like number of *affixes*, combined with the primitive words, about *sixteen thousand in number*, make up the entire number o. words in the English language; a number which does not much vary from *one hundred and thirty thousand.* From a Latin or Greek root or primitive, are frequently derived, by

Digitized by Google

the combination of the prepositions and terminations, from *twenty* to *two hundred* elegant English words, the precise meaning of all of which is ascertained from a knowledge of the *primitive* word, because, when the meaning of these hundred terms is once known, the pupil has within himself a knowledge of all the derivatives.

By this process, with comparatively but little labor, the pupil can obtain a more thorough knowledge of the *meaning* and *power* of words, *the elements of composition*, than he can *by any other means.*

3. In the application of the knowledge thus obtained, the pupil, from his *text-book*, or otherwise, is furnished with the *origin* and meaning of a definite number of primitive words, and from these roots he is required *to form all the derivatives*, and give their exact significations from his knowledge of the meanings of the prepositions and terminations, without reference to a dictionary; in connection with which, he should be required *to construct a sentence* from each root that will embrace a part or the whole of the derivatives. This, it will be observed, is his *first* attempt at "composition," and as was before observed, any attempt at composition, independent of the previous knowledge of the terms to be employed, will result in a total failure to effect the end proposed.

In a short time the pupil will be enabled to construct sentences of considerable length, and many will display much ingenuity in the construction of sentences, containing the greatest number of the words under immediate consideration. This exercise can be attended to by very small children.

In carrying out this principle, or in introducing it to pupils whose faculties are more matured, and who have some knowledge of the rules of grammar, a plan similar to the one just proposed, should be pursued *as part* of each recitation; only, the exercise should be extended to more difficult operations; for the pupil, ere this, will have become perfectly familiar with all the prefixes and affixes, and will have obtained a knowledge of the precise meaning of each in all their combinations.

Digitized by Google

For the purpose of rendering this part of the subject more intelligible, we will give one further example: A radical is given with its *origin* and signification; the class is required to construct a table of derivatives, and combine them as before into sentences, thus giving a practical application of the words as used in actual composition. The following abstract of a *table*, and the succeeding *composition* are taken, verbatim, from the solution book of a pupil twelve years old.

POSE—from L. verb PONO,—to place.

Meaning	prefix	root	pers.	continuing	past act	state	that can	manner	standing	state	act	
to	ap	pose	er	ing	ed	ness	tive	ly	ite			
with	com	pose	er	ing	ed	ness		ly	ite	ure	ion	post
			tor									
from	de	pose	er	ing	ed				ite		ion	
not	dis	pose	er	ing	ed	ness				ure	ion	
out	ex	pose	er	ing	ed	ness	ive			ure	ion	
into	im	pose	er	ing	ed					ure	ion	pos
			tor									
against	op	pose	er	ing	ed	ness	ive	ly	ite	ure	ion	

Besides the above derivatives, there are the roots *interpose*, *propose*, *purpose*, *repose* and *suppose*, with six or eight derivatives to each, and the adjectives *de*composed, discomposed, redisposed, recomposed, indisposed and precomposed, with many others not enumerated above, increasing the number to rising of two hundred correct English words; and all that is requisite to make a pupil (taught upon the plan here proposed) perfectly understand and comprehend the meaning of every word in this combination, and every syllable in each word, is simply to teach him the meaning of the radix *pose* or *pono*.

After constructing a table of this kind, the pupil proceeds to combine the words into sentences, thus: "The Punic war was caused by the taking of Sardinia, by the Romans, and by their *imposing* a new tribute upon the Carthagenians; or, by the latter laying siege to Saguntum. After it was taken by them, the Romans sent deputies to Carthage to enquire whether it was besieged by order of the Republic: when they arrived, they found the Senators not *disposed* to answer all the questions that were *proposed* to them, whereupon the deputies became somewhat *discomposed*, and replied rather insultingly

Digitized by Google

to the Senate: but the Senators maintaining their usual *composed* manner; and feeling no *disposition* to beg for peace, replied, that they left the choice of peace or war to the Romans. After the declaration of war, Hannibal set out for the plains of Italy, with an army *composed* of about 100,000 men. He met with but little *opposition* until he came to the banks of the Rhine. In crossing the Alps, however, he met with some *opposition*, and sustained considerable loss, for he was *exposed* to cold and fatigue, and also to the *opposition* of the Gauls, a fierce and barbarous nation, living to the north of Italy, who, we may readily *suppose*, were *opposed* to having so powerful an army invade their country. They often attacked his army for the purpose of *discomposing* it, *supposing*, that by so doing, they could more readily *oppose* their passage; but the Carthagenians, at length, reached the summit of the mountain, where they stopped a few days to *repose*.*

By pursuing this exercise a short time, many of the pupils will be enabled to produce the most ingenious examples of composition. At this period of the study, it will be advantageous to introduce the exercise of *paraphrasing* already alluded to under the first head, and which is but an extension of that exercise. This exercise is particularly advantageous, as it requires the pupil to give an entire new collocation of words to express the author's meaning; it habituates him to the all important principle of analysing not only the word, but also every sentence, of examining *critically*, the meaning of any author whose works may come under his observation.

A bare example or two of Paraphrasing must here suffice. Those who would see *this exercise* carried out extensively, are referred to Picket's Instructor, a work published in 1818, and lately reprinted in the West, and to Parker's Exercises in Composition, two works which ought to be introduced into every school.

1st. The teacher presents a sentence—the pupils *vary* the expression in every variety of form, and lastly determine which collocation is the best.

* This example is but an extract from a composition which contained a concise history of the first Punic war, and which embraced nearly all the derivatives in the table, an *abstract* of which table, precedes this *example*.

Digitized by Google

1. Death is the mere continuance of life.

2. The separation of soul from the body is but a duration of existence.

1. Great events often result from small beginnings.

2. Great results frequently flow from trivial causes.

1. On the fifth day of the month, which I always keep holy, I ascended the high hills of Bagdad, in order to pass the day in meditation and prayer.

2. On the fifth day of the month, which I always keep holy, in order to pass the day in meditation and prayer, I ascended the high hills of Bagdad.

3. I ascended the high hills of Bagdad on the fifth day of the month, which I always keep holy, in order to pass the day in meditation and prayer.

4. In order to pass the day in meditation and prayer, I ascended the high hills of Bagdad, on the fifth day of the month, which I always keep holy.

This exercise is eminently calculated, to lead the mind to analyze, and to discern the precise phraseology of words, and "to mark as it were, the different tints of the same color," it furnishes a power of infinite value and of which few are possessed—a power and habit of scanning *critically* the phrase under consideration, and of determining *accurately* the author's meaning.

When the pupil understands these principles *thoroughly*, he may indeed be said "to be well grounded in the elements of composition." At the same time that he acquires the meaning of a word, he acquires a knowledge of its synonyms, their use and application by the powers of combination which he exercises along with it; he is thus, too, made acquainted with all the most elegant derivatives, and that too, with the same ease that he learns the monosyllable.

By a steady adherence to this mode of teaching elementary composition, your committee believe, that as thorough a knowledge of the English language can be obtained, as is now obtained from the study of Latin and Greek, or in other words, the principles of the English language will be better understood, than they *now* are by a *majority* of those who attempt

Digitized by Google

the study of the classics; and the reason is obvious, *First*, because a vast number of English words owe their origin to *other* [*languages*, particularly the *monosyllables*, which are chiefly derived from the Saxon,* and *secondly* because most of the *terminations* of English words are *peculiar* to the English, and the Latin scholar can not obtain a complete knowledge of them, except *through* the English.

It is a fact that seems to have been overlooked by many, that a child becomes familiar with an *elegant style* of composition, with the same ease that he acquires a *trite style*—and hence the difference between the writings of a pupil thus previously exercised, who has been accustomed to hear and read the best authors, and him who has been accustomed to read the *nursery style* of monosyllabic composition, too common to many late authors and simplifiers. As a child is accustomed to hear words used, *so will he use them*; the language used at home and the style of composition he is accustomed to read become his *own style*, and for this reason no book should be placed within a pupil's reach which is not written in an elegant, *correct*, chaste style. When the many *puerile* school books now too common among us, "shall have had their day" and a better style introduced in their stead, then will our pupils readily imbibe a correct style of composition; all they will need will be the *material*, which by an adherence to the principles already alluded to, they will not fail to obtain; they will be able to produce not only a combination of the most elegant words, but so judiciously arranged as to exhibit a style at once elegant and refined.

Your committee might have extended their report, to the present popular modes of teaching the art of composition, but, they thought it better, rather to exhibit, though indistinctly and imperfectly as they have done, the

---

* Of the *sixteen thousand* primitive words in the English language.

6,732	are derived from the	Latin
4,812	" " "	French
1,665	" " "	Saxon
1,148	" " "	Greek
691	" " "	Dutch.

And the other thousand are derived from twenty-four other languages. Thus, from the Latin and Greek, the pupil gleans 8000, and remains unacquainted with most of the English words that happen to be derived from the Saxon, Dutch, German etc., unless he derive a knowledge of them through the means of the English.

Digitized by Google

ground work of language, the elements of composition and the *means* by which that knowledge, *indispensably requisite* can be best obtained—they leave it to the judgment of every enlightened teacher, to extend the principle and to introduce other exercises in connection with it, which he may find best calculated to educe thought and reflection from the mind of the pupil.

Every teacher, they are aware, has his favorite system, (if indeed he have any system at all) but, believing that few pursue the elementary process here proposed and which they consider highly necessary, in the process of developing the powers of the human mind—they have attempted to lay before this convention the principles which they consider best calculated to secure that object, believing that when our pupils, are made familiar with the use of the instruments, which they are destined to use; when they understand the use and *the powers of words*, they will experience no difficulty in communicating their ideas with ease and perspicuity.

Digitized by Google

Digitized by Google

REMARKS

ON THE MOTION TO ADOPT THE REPORT ON THE METHOD OF TEACHING ENGLISH COMPOSITION.

BY W. H. McGUFFY, A. M.

The report is judicious. No doubt is entertained but that the plan proposed is much superior to those in common use. Indeed, so much is this most important exercise neglected in our schools, that scarcely any method can be said to be in common use. The exercise of deriving and compounding words, recommended in the report, is invaluable. And those are no ordinary benefactors to their country who have given to common schools, books that render this practice not only possible, but easy and even delightful.

But it is submitted whether this exercise is not better calculated to cultivate an acquaintance with the philosophical elements, and composition of words, than to improve the taste, or cultivate elegance and *precision*, in the consecutive combinations of the symbols of thought.

Synonymizing and *paraphrasing*, it is believed, will have a deletereous influence upon the style of the pupil. Let him be required to try the first. He will of course seek to connect as many words as possible, in his performance, of similar, or nearly similar import—but without much regard to the logical connection of the ideas In truth, this is not his object. His mind is fixed upon the *words* and *their* relations. But as *no two* words in any language are exactly alike in their appropriate meaning, he must express himself *vaguely* and without *precision*, in the use of any other terms, however nearly synonymous, than those which are the exact representative of his thought.

Or let the *derivative* method, illustrated most happily in the report, be adopted; and the mind of the youth is diverted from the search after clear and distinct and yet connected *thoughts;* and solicited to a chase after *words* cognate and conjugate, relative and correlative in almost endless progression.

The specimen of this kind of composition furnished in the report from the book of a pupil, is a most admirable specimen. Nothing of the kind can excel it, either in execution, or in the selection of a *root* which, in the number of its descendants may fairly claim the appellation of patriarch. Pono, or *pose* with its numerous family of *affixes*,

Digitized by Google

and *prefixes*, such as compose, decompose, discompose, etc., etc., etc., will furnish *phraseology* sufficient for the longest theme, that either teacher or pupil need desire. But nothing is hazarded in affirming that four-fifths of all the words thus supplied and so employed, will, in every such attempt, appear to be *misapplied*, when considered as *words* ought always to be considered, as the exact sensible equivalent, to the intellectual catenation of precise thoughts. Nor would any judicious teacher, it is believed, be able to endure the inaccuracy of expression thus induced, were he not to view it in reference to this exercise in conjugate terms. This practice may cultivate analogical recollection of terms; and ingenuity in *forcing* them into syntactical adjustments with their kindred; but must, it is feared be inimical to that simplicity of style, which shows the thoughts of the writer as through a perfectly transparent medium. Words coerced into unnatural combinations, such as the method alluded to above, is likely to effect, like the parties in reluctant marriages, soon break away from the bonds of relationship, upon which the union was founded, and thus happily prevent a kind of philological incest.

The method of teaching composition by paraphrasing the composition of others is, it is thought, equally reprehensible. If the author paraphrased, has used correct language; then, as has long ago been observed by no mean judge in such matters, the paraphrase must be incorrect. If the original be elegant; the copy, which professedly differs from it must be inelegant. Whatever way it may be tried, these and similar objections will be found to lie against it, as a means of teaching composition. It will be asked, then, *what* method *is* best? That might be hard to determine; though it would seem less difficult to devise a better method than either of those alluded to above. Let it be repeated however, that, the worst method is better than utter neglect of the whole affair. Some acquaintance will be gained with language—and for this purpose, the methods censured, in these remarks, in relation to teaching composition, are not censurable as an exercise in philology. They are, perhaps the best substitute that has yet been devised for the study of the classics.

A *lofty* style is always a bad style: but in children it becomes ridiculous. A simple style is equally removed from that turgid, orotund, Johnsonian balancing of words, which in a youth, has correctly been styled *sophomoric;* and from that syllabub, water-pap stuff, which disfigures, the often correct sentiment of our juvenile school books. Such puerile language cheats the understanding and depraves the taste. In short, what ever method will best cultivate a habit of correct and severely logical thought, will be the best for procuring *materials* for composition; and whatever method will best contribute to furnish a stock of expression, ought next to claim our attention. Nothing, it is believed will enable the pupil to use these

Digitized by Google

in combination but actual practice, in real life; or on occasions which approach, in their circumstances to real life. For furnishing a "copia verborum," probably nothing has yet been devised equal to a *correct* study of the Latin and Greek classics.

But the doubt is whether composition, as such, should ever be attempted by the undeveloped mind of a child. Let children acquire *ideas;* extend their acquaintance with *things;* and by the *historical* and *etymological* study of their own language, gain that stock of terms which will be sufficient to supply an appropriate name for every thought; with which that thought may spontaneously cloth itself at the moment of utterance. Yet children even very young children may and ought to be, practiced in composition. Their themes, however, should be narative or descriptive, or at any rate, they should belong to subjects with which the child is perfectly familiar, both in idea and expression.

Digitized by Google

Digitized by Google

XII. PENMANSHIP.

REPORT ON THE CARSTAIRIAN SYSTEM OF PENMANSHIP.

BY G. W. WOOLLEY.

GENTLEMEN—In compliance with your request, I furnish you a report on the Carstairian system of Penmanship. But want of time has obliged me to be very much indebted to the work of Mr. B. F. Foster, of Albany, who has published so excellent an edition of the system of Mr. Carstairs.

The public are probably not aware of the loss of time and money resulting from the erroneous and defective manner in which the art of writing is commonly taught. It is time that the people generally, and teachers especially, should be informed upon this subject; that they should be made acquainted with a philosophic, scientific system; that the evils arising from the old systems be eradicated, and that something effectual be done to raise the art of writing to its proper standard among the branches of useful and accomplished education.

The Western College of Teachers are paying some attention to this subject; and it is hoped that they will give such an impulse to the *philosophy of wielding the pen*, that it will spread at least throughout the western country.

Truth is powerful and must prevail; but, as says the excellent author of the *Philosophy of the Human Voice*, "she is often obliged to lean for support and progress on the arm of *Time;* who, then only when supporting her, seems to have laid aside his wings."

Before proceeding to give an abstract of the principles of Mr. Carstairs, it may be proper to notice the errors and defects in the common methods of teaching the art of writing.

Digitized by Google

Although there are many teachers of writing who excel in the practice of the art they profess, their mode of teaching it, is conceived to be exceedingly defective. It is well known, that pupils, after having been placed for several years under the instruction of teachers of the highest reputation, in our best schools, are still unable to write a good business hand. When a specimen of their penmanship is desired, it is frequently in their power to produce a few lines executed with neatness and in just proportion; yet it generally has a stiff and formal appearance, and is destitute of boldness or freedom. Should you be present during the preparation of such a specimen, you will find that it is a tedious and laborious operation, requiring ruled lines, several new pens, the drawing of every stroke with care, and the *painting*, as it is termed, of the parts that appear to be deficient in fulness and beauty.

Now it is evident that the concerns of business and friendship, cannot be delayed for all these pains taking preliminaries. The clerk, who should make out accounts and invoices in this manner would be at once discharged as useless. It is true that a few in proportion to the whole number taught, seem to have a peculiar aptitude for the art and make great proficiency, solely by the guidance of a good taste, and the improvement, which results from constant practice. But what has just been described, is the extent to which scholars are generally brought, upon the plans now pursued. When compelled to execute a specimen promptly and without the precausions adverted to, their hand writing is too often very scrawling and irregular, if not quite illegible. But it is conceived to be fully as important that the penman should be *expeditious*, as that each of his letters should be *well formed*. It follows therefore, that one who has learned the common school-boy hand, can be of no service in a counting house as a writer; and hence it is generally found necessary to employ the young men who enter mercantile houses for months or years, in copying letters etc., and thus to allow them to acquire an entirely new hand, before they are permitted to write a line in the journal or leger.

It may be confidently asserted that only a very few of those who are taught writing in our best schools, are able to write

Digitized by Google

well at the time of their leaving them. The remainder, though they may have learned to distinguish a good from a bad letter, and to form the letters, are utterly unable to write even a tolerable hand with facility. Nor is this all; not only is much time wasted in the vain attempt to acquire a good hand, but in in many instances bad habits of sitting and of holding the pen are formed, which it is difficult and sometimes impossible to eradicate.

It cannot be doubted, that if the mode of writing originally taught the pupil, were such as is most easy and natural, it would ever after be more convenient for him to follow that mode; and if the habit of writing well be once acquired, it will seldom degenerate into that careless and scrawling hand which we are so often obliged to decypher.

Since such are the effects of the prevalent modes of teaching writing, it may be safely inferred that they are radically incorrect. After a thorough examination of the subject, it will be found that the evils of the old systems arise from their teaching the use of the *fingers alone, without a simultaneous movement* of the *arm or forearm;* together with their allowing the *weight*, of the *arm* to be *born upon the wrist* and making the third and fourth fingers a *fixed prop*. Now it is evident that any one who depends on the use of the fingers, without a simultaneous movement of the arm or forearm, will be unable to write a word extending an inch or more upon the line without having his hand gradually thrown over from left to right to allow for the free action of the pen upon the paper; the third and fourth fingers remaining fixed while the other two are carrying the pen to the end of a long word, the hand and fingers are painfully cramped and strained. On finishing one word, moreover, the hand is jirked along, and the under fingers made to take up a new position. This they retain till the hand is again gradually turned nearly or quite over, when a new jirk is given, and thus on till the writing is finished.

Let any one whose hand writing is very bad, observe his own mode of writing, and in nine cases out of ten, he will find that he bears the weight of his arm upon the wrist, and uses the two last fingers as a fixed prop. Thus the hand writing of the person is uneven and crooked; and

Digitized by Google

indeed so long as he bears the weight of the arm upon the wrist it cannot well be otherwise. The radius of the circle of motion is changed every time he lift the wrist, and his writing very naturally takes the form of successive segments of small circles; to prevent which, he is obliged to make constant efforts to keep a straight line, which wearies and pains his fingers.

Another person is sensible of the difficulties just mentioned, and to avoid them he takes off the pen, and moves the hand at the end of every downward stroke, or after making a single letter. The effect of which is indeed to keep the writing tolerably straight and uniform, but at the same time it is wanting in the appearance of gracefulness and ease. Besides no one can write with rapidity upon this plan, and hence it cannot be adopted in the ordinary concerns of business or commerce.

Two things are essential to skill in this art; first, a *knowledge* of the *forms* of the *letters;* second the *power to execute* them on paper. Let any one reflect for a moment on the modes by which writing is generally taught, and he will at once perceive, that the attention of writing masters, is almost exclusively directed to the *first* of these requisites, that is, to the *forms and proportions* of the *letters*, to the great neglect of the *second.* I have carefully examined all the systems of writing extant of any note, and all those with which I am acquainted, (except Mr. Carstairs',) small and large, from the modest set of copy slips up to Dean's Analytic Guide, are filled so far as they undertake to teach the art with minute directions about the *forms* and *proportions* of the *letters*, while the whole subject of *execution* is dispatched in a few lines; yet if either of these requisites be more important that the other, it is unquestionably the *power of executing.* For a man may have a correct taste and judgment in writing, or in any other art, without being skilful in the practical exercise of the same art; and every day we may see persons who are very good critics in writing, who will candidly confess that they cannot write even a tolerable hand. But the power to *execute well*, generally presupposes a just idea of the thing to be done, for it is natural that the attempt to execute a piece of writing should lead the mind to reflect upon that

Digitized by Google

which the hand executes, that is, the very forms and proportions of the letters.

Execution, then, ought much rather to be the object of the teacher's attention and efforts, than the mere *forms* of the *letters*. The growing taste and judgment of the pupil will gradually correct the imperfect, awkward or fantastic forms he may have given his letters, but it is not so easy to acquire a masterly *command* of *hand*, by solitary practice, where the foundation was not well laid in the acquisition of the easiest and most natural *movements* of the *hand* and *arm*. Nor can it be doubted that this is the principal reason why many continue through their whole lives to write very badly, notwithstanding that they have a great deal of writing to do. It is precisely here in the execution, that the great error exists in the prevalent methods of teaching to write.

Mr. Carstairs proceeded upon the idea, that an easy and flowing hand, such as is required by the exigencies of business, could only be produced by a correspondent ease in the motion of the limb, or member of the body executing it; and that the greatest ease and perfection was not to be acquired by the use of any *single* part, but by the free action of the *several* parts which are connected, and which make up the human machine for writing. He therefore considered that to obtain *the greatest facility* of *execution*, the joints of the *fingers*, *wrist* and *elbow*, should all be brought into play, and the arm itself should be the great producer of the combined motion. He considered the movement therefore, that of the *arm* the *forearm* and the *fingers*. And that the pupil in order to the attainment of accomplished penmanship should be taught on the following general plan.

1st. To teach the pupil to form the letters of the alphabet, by the movement of the arm alone, without a separate movement of the fingers.

2d. To teach the movement of the fore-arm, the arm resting on the table near the elbow.

3d. To teach the movement of the *fingers*.

4th. The *combination* of these movements.

A general account of the manner in which these objects are to be effected is as follows: 1st, A precise idea of the correct *forms* of the *letters* is fixed in the mind by careful inspection,

Digitized by Google

by imitation with chalk, pencil, or pen, by forming them in sand, by examination with question and answer, or, finally, by two or more of these methods, as they may be most convenient, till the object is attained. 2d, The other and more *essential* requisite, the *power of execution*, is to be given the pupil, first, by teaching him to use the pen freely in forming the letters by the movement of the *arm* alone; in writing a series of exercises in perpendicular columns from top to bottom of the page, the whole line of each being executed without lifting the pen. This compels the learner to keep the arm light and moveable, and gradually leads him from a single easy letter, up to the longest and most difficult combinations extending over a whole line, yet performed solely by the movement of the arm. In order to prevent the fingers from assisting the arm, and thereby retard the acquisition of this movement, those in which the pen is held are tied by a ribbon so as to keep them in a fixed position. The third and fourth fingers are also tied down to the wrist, in such a manner as that the ends of their nails slide along on the paper; which, from their smoothness, makes the movement of the hand on the paper easier and more uniform; besides, they help to support the hand in a correct position. After the movement of the whole arm is well obtained, and the hand confirmed in a correct position, the next step is the acquisition of the movement of the *fore-arm.**

To effect this, the *fore-arm* rests upon the desk on the fleshy part of it, near the elbow; the muscles of the *fore-arm* are now brought into play, and gradually disciplined to the exactness and smoothness of penmanship, by exercises in forming oblique and horizontal ovals, and afterwards letters and words. After the movement of the *fore-arm* is also well acquired, the movement of the *fingers* is taught. This is comparatively easy from the great flexibility of the fingers, so that it is generally only necessary to leave the fingers at liberty and they will be sure to come into the aid of the other movements whenever their aid is required. The use of

* This movement is peculiarly advantageous to those who are subject to a trembling hand; for all the purposes of business nearly obviating it.

"The movement of the *fore-arm*," says Mr. Cairstairs, "above all others, should receive the special attention of the learner. I consider it to be of such vital importance, that I would not attempt to teach a free running hand without it."

Digitized by Google

the fingers may be acquired by exercises in making the long letters, and by writing coarse hand. But all writing may be performed without their flexion, with almost equal correctness and facility. And lastly, the *combinations* of these movements are taught by a very ingenious set of lessons, so that they all come into play, and produce the most accomplished execution. After the movements and combinations are obtained, they may be used separately or combined, according to circumstances, but it is the most natural and easy to combine them, and, consequently, they are used generally in the following manner; as in writing the word Baltimore; the B being made by the first combination, that is, by the whole arm and fingers, after the usual manner of striking capitals; and, without lifting the pen, the remainder of the word is written by the second combination, the *fore-arm* and *fingers;* the fore-arm making the small letters, and the fingers coming in play in making the l and t; and this constitutes the combinations. The first combination being the *whole arm* and *fingers;* the *second*, the *fore-arm* and *fingers;* and the third, the *union* of the *first* and *second*, not simultaneously, but in succession.

A committee, appointed by the Albany Institute, consisting of Dr. Lewis C. Beck, S. Dewit Bloodgood, Esq. and Dr. Philip Ten Eyck, to examine the system of Carstairs', after describing the system, remark as follows.

"The style of writing thus produced, is exceedingly neat and flowing. It recommends itself to the most casual observer for its excellence of character; and to the most prejudiced mind by the facility with which it is executed. It is the only system we know of, which can be acquired within a limited number of lessons. There is evidence of the fact, that while the old system requires *years* of practice to bring about the attainment of a practical hand, this of Carstairs' has produced the result so desirable in every respect in the space of one *month*, provided the pupil gave it the usual attention demanded by any other studies. Twenty lessons, of one hour each, have been sufficient to correct the most illegible hand writing." Speaking of the testimonials in its favor, they say, "One of the royal Dukes attended a meeting in London at which many of the most eminent men in the kingdom

Digitized by Google

were present, when the system was approved, and recommended to the public at large."

At present it is the most popular one in Europe; and, as it has been recently introduced into this country by Mr. Foster, it is certainly worthy the attention of our men of business and the consideration of our scientific institutions.

In France, the Royal University, to whose supervision the public education of the country is entrusted, appears to have taken it under its especial patronage. The society for elementary instruction, as late as June 25, 1828, made a report, in which it received great praise, and was recommended for general adoption. It may be well to remark, that the hand writing in use in our judicial proceedings, requires amendment as well as that taught in our schools. It is well known, that the Court of Chancery in this state, (N. Y.,) has been forced to make a rule on this subject, by which a legible and fair hand is made preliminary to the filing of any papers by the Register of the Court. In this enlightened age, an admonition of this kind seems to carry with it a severe satire upon that system of education which is so defective, as to make a provision of this kind necessary.

Every nation has a peculiar mode of writing, and our own should be distinguished for its business-like character, its freedom and uniformity of appearance. To produce such a change, the improvement must commence with individuals, and by them be extended to others. Institutions, of a literary kind, must interest themselves in promoting inquiry in relation to the subject, and it is due to the system which we have had under investigation, that it should be generally known and examined, and this committee cannot hesitate to *recommend its general adoption.*

Mr. Foster remarks, that he has had under his tuition upwards of two hundred pupils within eighteen months past; and during that experience, nothing has occurred, which has for a moment, shaken his confidence in the correctness of the principle laid down by Mr. Carstairs. On the contrary, every day has contributed to establish more firmly his conviction, that, if the art of writing were taught on the plan recommended by Mr. Carstairs, the proportion of good writers

Digitized by Google

to bad would be increased ten fold, and the saving of time and expense in acquiring the art, would be incalculable. In conclusion, it is conceived, by the author, that if any system is calculated to make good penmen, such as can write a rapid, elegant, and truly mercantile hand, it is that whose general outline has been sketched. It may be truly said of it, that it is the only system which approaches to an analysis of the art; and in which the line is drawn between two things which ought never to be confounded, viz: the idea which the mind conceives of the forms and proportions of the letters, and the mechanical movements, commonly called "command of hand," by which these forms are expressed upon paper. But the greatest merit of Carstairs' system consists, not so immediately in this analysis, as in something which results from it; in calling the pupil's attention to the movements by which writing is executed, and thus inducing him to study and practice these movements, and not to confine his regard to the mere shapes of the letters. And it is respectfully submitted to the judgment of every candid and intelligent individual, whether the distinction thus drawn between the *conception* and *execution* of writing, be not a just one, and whether a more particular attention than has hitherto been devoted to the latter, would not be likely to produce better results than are generally obtained, from the common modes of instruction.

NOTE. "Nothing has a greater tendency to bring the art of writing into contempt, than the pretensions which are every day displayed by puffing advertisers. Is it to be expected, that 'persons from the ages of 12 to 50,' can be made accomplished penmen in the course of '*twelve* easy lessons?' Advertisements which appear daily in our papers, promise not much less; and to fill up the measure of imposition, lessons are as blacking bottles, sold warranted!!! It is absurd to talk of making a child learn an art or science in a few hours! Persons who pretend to this, generally produce wonderful stories of '*rapid improvement*,' but those who tell or receive these stories, says Dr. Johnson, should consider, that no one can be taught faster than he can learn. The speed of the best horseman is limited to the power of his horse. Every person who has undertaken to instruct others, can tell what slow advances he has been able to make, and how much patience it requires to recall vagrant inattention, to stimulate sluggish indifference, or to rectify absurd misapprehension. Perfect writing cannot be attained in *six* or *twelve hours;* we rather recommend three or six months.'

Digitized by Google

Digitized by Google

XIII. COMMON SCHOOLS.

REPORT OF THE COMMITTEE ON THE QUESTIONS SUBMITTED BY THE TRUSTEES OF THE COMMON SCHOOLS.*

THE committee to whom was referred the communication from the trustees and visitors of Common Schools, requesting answers to certain queries therein contained, beg leave respectfully to report.

Your committee have taken into consideration the several questions propounded, and would observe, that to give a full and particular answer to each, with the reasons, arguments, etc., as the importance of the several subjects seem to demand, would require a considerable *volume*, instead of the circumscribed limits that must necessarily characterize a committee's report.

Quere 1st. Is the model School House, on Race street, (including four rooms of 28 by 36 feet each,) of suitable form and dimensions? How many pupils will each of said rooms readily accommodate? And what is the best plan of arranging the apparatus and furniture of the same?

In reply to the first part of this quere, your committee are of opinion, that in view of a *graduation* of the schools, which shall be noticed hereafter, the rooms referred to are unnecessarily large for the number of pupils that ought to be appropriated to a single teacher. Rooms, one-*third* smaller

---

*Near the close of the Convention of 1834, the Trustees of the City District Schools submitted a number of *queries* on certain topics connected with said schools, in order to obtain the opinion of the college relative thereto. Owing to the advanced state of the session, the subjects were referred to a committee of seven, consisting of Messrs. John Easterbrook, F. G. Carey, Darius Davenport, M. G. Williams, J. B. Wyman, W. H. McGuffy and C. B. McKee, to report thereon at the next annual convention. In October last, the committee submitted their report, of 18 or 20 pages, to the College then in session.

Many of the queries being of such a nature as to require answers prior to the last session of the College, were not discussed; and, consequently, the above abstract touches those queries only, the reports on which, were adopted by the College.—*Ed.*

Digitized by Google

preserving the same proportions of length and width, would be sufficiently capacious.

It ought to be particularly observed, as a matter of great importance, that each teacher, whether principal or assistant, should have a separate apartment for the pupils placed under his instruction.

In regard to the second part of the enquiry, how many pupils the aforesaid rooms will accommodate? your committee are of opinion, taking the rooms with their present dimensions, that they could conveniently accommodate from 70 to 80, or 90 pupils, of various sizes; but whether it would be advisable, could it possibly be avoided, to throw so many children together under one teacher, or under a teacher and an assistant shall be considered hereafter.

Thirdly, Your committee would recommend desks and benches similar to those in general use, each desk containing room for *two*, *four*, or *six* pupils,* having the desks fast, or made of heavy materials; the benches should be moveable, and also heavy. They should be placed in the centre of the room, leaving small aisles at the end of each in the interior, and larger aisles along the sides of the room.†

The teacher's desk should be elevated two or three steps, and the pupils placed as nearly before him as practicable, so, that with one glance, he could survey the whole school and observe the conduct of his pupils.

A considerable unoccupied space should be left before the teacher's desk, with a row of seats with backs for recitations. One large permanent black-board, on each side of the

---

*The chairman recommends desks to accommodate eight pupils.

†The undersigned, in reply to the third proposition contained in the *first* quere, begs leave to dissent from the majority of the Committee.

1st. He recommends desks suitable for two scholars only; made to incline from one inch to an inch and a half; the front of the upright part cut out, from two and a half to three inches, in an elliptical manner, so as to give more room between the seat and the desk.

2d. Instead of benches, as generally used in schools, plain, substantial chairs, the seat 12 or 13 inches in diameter, and the rounds that brace the legs, 8 or 9 inches from the floor; the whole made fast to the floor by means of narrow pieces of hoop iron, cut and bent in an angle to fit the foot of the chair and the floor, and secured by screws.

DARIUS DAVENPORT.

Digitized by Google

teacher, would be preferable to a telegraph; and a number of small movable black-boards, should be suspended on the wall in different parts of the room. Your committee would recommend two small stoves, placed near the entrance doors, or one large one in the centre, between the entrance doors, and in proximity to the walls, as better calculated to warm the room more equally, and promote general comfort, than the present arrangement of one large stove in the centre of the room.

Quere 2d. How many pupils can be appropriately assigned to a single competent teacher? and, how many may be safely added, for every *assistant* employed?

Your committee answer, generally, more or fewer, according to the age, advancement, and classification of the pupils. But, in common English schools, under the most favorable circumstances, no teacher should have under his care, at once, more than from 30 to 40 pupils; and the *same number* may be allowed to an assistant.

Quere 3d. What difference (if any) should there be, in the number, ages, or classes, of the pupils assigned to *male* and *female* instructers,—supposing the studies superintended, to be adapted to the respective acquirements of each?

Your committee are of opinion, that children under 7, both male and female, may be placed under the instruction of a mistress; but, when boys exceed 7, they should be placed under the care of male teachers. And, further, your committee believe, that a competent female teacher can manage as many pupils, allowing the age, advancement, etc., to be equal, as a male teacher can; and, therefore, have no hesitancy in saying, that female teachers may be allowed the same number as males.

Quere 4th. How many (and during what) hours per day, and with what intermissions, should the District Schools be kept open?

Your committee are of opinion, that *six hours* per day, are abundantly sufficient for all the purposes of successful instruction. When we consider that the exertion on the part of both teacher and pupil is chiefly mental, and the consequent exhaustion of energy, that necessarily arises from long mental application; and, also, when we take into the account,

Digitized by Google

that when these energies become exhausted, improvement ceases, your committee must maintain, that short sessions are more conducive to improvement than long ones.

As it regards the hours of the sessions, your committee would recommend from 9 to 12, and from 2 to 5 o'clock, during the summer months; and from 1 to 4 in the afternoon during the winter, the morning being the same as in summer.

Quere 5th. What punishments should be prescribed in the Free Schools, for offences committed by the pupils? and, to what extent might they be safely superseded, by the suspension or expulsion of offenders?

Your committee believe, that the "rod," which is the ordinance and appointment of Infinite Wisdom, should not be laid aside, and that no *legislation* for, or against, should regulate its use, but it should be left to the discretion of the teacher who is amenable to the Trustees for his abuse of power. On this subject your committee are happy to appropriate and recommend the regulation already adopted by the honorable board of trustees, which is as follows: "Teachers shall, at all times, exercise a firm and vigilant, *but* prudent discipline; punishing, as sparingly as may be consistent with securing obedience; and governing, as far as practicable by persuasive and gentle measures. For violent and repeated opposition to the authority of a teacher, a pupil shall be subject to *exclusion* from the school for the time being; upon which the parent or guardian and visitor shall be informed of the measure, and time allowed for reflection and consultation. In all cases where the example of a refractory pupil is found injurious to his associates, or when reformation appears hopeless, it shall be the duty of the teacher, with the advice of the trustees of the ward, to have recourse to suspension from the school. But *any suspended* pupil on giving satisfactory evidence of amendment, and expressing to the teacher, regret for his misconduct, shall, with the concurrence of the trustees, be re-instated in the privileges of the school." "Rules and Regulations." Rules ix, x.

Expulsion should never be resorted to, but in desperate cases, and where the pupil appears incorrigible in the total failure of all other means.

Digitized by Google

Quere 6th. How far should the pupils, when out of school, and not under the immediate eye, or direction of their parents, be held accountable to teachers for their conduct?

On this subject, your committee feels a peculiar delicacy in venturing their opinion. It is a point of very difficult discrimination to say, where parental supervision over a child terminates, and where the teacher's commences. Your committee, however, are of opinion that though a parent's care for a child never ceases, yet whenever a child, as a pupil, is dismissed from under the eye of a parent, that *then* his accountability as a *pupil*, to his teacher commences; the teacher may with the same moral right and propriety, bring one of his pupils to an account, and punish him for improprieties committed in the street, between his home and the school room, as though they had been committed within the walls of the school. Deny this reasoning, and the teacher is precluded from calling to account and punishing his pupils for truancy, because they had not yet come within the limits of scholastic jurisdiction, which is contrary to the practice of every prudent aud faithful teacher:—the propriety of which is admitted by parents themselves. As, therefore, there is no question about admitting the *practice*, we cannot but admit the principle that sanctions the practice, viz: that *pupils*, as *pupils*, *are accountable to their teachers for their conduct, from the time they leave* the threshold of their parent or guardian.

Quere 7th. What are the most appropriate and essential studies adapted to the public schools? And, to what point of advancement should the general aim of the students, (of either sex,) be directed, as indispensable to practical usefulness, in the various branches assigned to them?

In reply to this Quere your committee would remark that, in their judgment, those studies should be especially attended to which are most essentially useful in the daily business of life;—such as Reading, Writing, Arithmetic, Geography, the History of the United States and its Constitution, English Grammar; Composition and Book-Keeping. Your committee would also recommend, that certain afternoons in the week be appropriated to the instruction of females, whose parents may desire it, in *plain sewing*.

Digitized by Google

Quere 8th. What school books are at present best calculated to promote the advancement of education, in the common schools?

Your committee, taking into consideration the great multiplicity of school books now in use, and the high claim which each in the several departments of education seems to have, would decline presenting any direct reply to this Quere.

Quere 9th. Would the interests of the free schools be promoted by a *classification* of the students, in such a way as to cause the different branches of education to be conducted in distinct apartments? and, if so, should the sexes be entirely separated? and, what number of classes, and studies, should be associated in the same room?

1st. Your committee would respectfully suggest, the propriety of dividing the pupils of the common schools, into three or four departments, according to the number in usual attendance, at one house, the state of their advancements etc.; but would decline going into details as to the *best manner*, at this time, believing that much of this duty, should be left to the judicious teacher.

2d. They are decidedly of opinion, that the sexes ought to be separated whenever circumstances will admit.

3d. They believe that no teacher should have under his individual instruction more than from four to six classes, which would allow but about half an hour to each class, which is less time than ought to be allowed; if possible, more would be desirable.

Quere 10th. Would it be found advantageous to establish one or more INFANT SCHOOLS, for the primary instruction of children under six years of age?

Your committee are of opinion, that the establishment of ONE INFANT SCHOOL in each public school house, would be of eminent utility, allowing none, however, to enter under four, nor be continued beyond seven years of age. Such schools under proper regulations would amply reward the experiment of their organization, and promote the interests of the higher departments.

Quere 11th. Should the more advanced pupils of the upper classes, in the several districts be transferred to a central HIGH SCHOOL, for the completion of their studies?

Digitized by Google

Your committee would recommend, the establishment of a HIGH SCHOOL, as soon as circumstances may warrant. To this, let all the pupils who are designed to prosecute a more liberal education, be transferred when they shall have completed the course prescribed in the lower departments. They would also recommend a department in said high school, especially to qualify young men and women for TEACHING.

Quere 12. Would it be expedient to engage the services of one or more accomplished teachers of penmanship, to attend, twice or thrice a week, (at stated hours,) in each of the public schools, for the purpose of superintending the progress of the writing classes?

[To the 12th Quere no answer was agreed upon by the College.]

Quere 13. Might not the teacher of penmanship, or some other person, be advantageously employed as a fiscal agent, and general supervisor, under the immediate direction of the trustees, for the purpose of keeping them constantly advised, (by means of his daily intercourse with the pupils and instructers,) of the actual progress and condition of the schools; and, of aiding in the application of appropriate measures for their improvement?

In answer to this Quere your committee would only remark, that their recommendation in answer to Quere 16th, supersedes the necessity of a direct reply here.

Quere 14th. Should the monitorial system be *occasionally* resorted to, for the purpose of imparting to the pupils a knowledge of the art of *teaching?*

Your committee condemn the practice of employing monitors merely to lighten the labors of teachers, but where pupils have made considerable advancement in their education, and are preparing to become teachers, your committee would recommend, that they should frequently be employed to instruct classes to which they are competent. But the class should not be left entirely to their teaching. A knowledge of the art of teaching like the art of swimming can alone be acquired by practice.

Quere 15th. To what extent should weekly tickets, and annual certificates, with premiums of books or medals,—be encouraged in the public schools?

Digitized by Google

Your committee are unfriendly to weekly or annual rewards, certificates, premiums or medals, as *inducements* to punctual attendance, diligence in study, etc. They believe it would have a direct tendency to produce and foster a mercenary disposition. A graduation of the schools would, in the opinion of your committee, be the best means of creating and preserving a laudable spirit of activity, diligence and respect on the part of the pupil; the prospect constantly held out of being advanced to a higher department so soon as qualified would have an unceasing influence to stimulate to exertion, far above any extrinsic consideration.

Nevertheless, to let the pupil know his standing in the estimation of his teacher, a certificate or token of that estimation may be occasionally furnished, not as an *inducement* to study, but as a token or memento of approbation, and present standing. On the same principle your committee APPROVE of annual premiums, whose worth shall consist not in the worth of the *book*, which *alone* should be awarded as a premium, but from the fact of its being a token of approbation from the Trustees and Mayor of the city, whose certificate and signature the premiums should always bear, and countersigned by the principal of the department to which the pupil belongs.

Quere 16th. How far would monthly, or quarterly meetings of the instructers—for mutual information, and the interchange of opinions with the board, and with each other, be calculated to improve the character and condition of the institutions under their charge?

Your committee cannot too warmly recommend, at least, monthly interviews with the Board of Trustees, as likely to be productive of eminent and essential advantages. Hereby the several teachers would be frequently brought into actual contact; and by a reciprocation of their various knowledge, methods of teaching, government, discipline, etc., a greater uniformity and efficiency of instruction would result. The law-makers, and the executors being brought together, would mutually understand, encourage, and strengthen each other in their equal efforts to promote the cause of education.

Quere 17th. Is the project of a LIBRARY of education, for the College of Professional Teachers, likely to prove so far

Digitized by Google

successful, as to supersede the expediency, on the part of the Common School Board, of procuring such periodical and other substantial works, and reports, on practical instruction, as may be found of immediate service to the teachers and guardians of the schools?

It may be some time before the Library of the College of Teachers shall be brought into operation; and when in operation, its *design* is not for the teachers of common schools, but for the members of the College; therefore, unless the teachers of common schools are members of the College, they will not be fully entitled to draw upon the resources of the College Library. But the public schools are in actual operation, and the teachers of them need all the information and facilities in their profession, they can obtain. Your committee would, therefore, recommend to the honorable trustees, the immediate establishment of a public library for common schools, however small the beginning may be.

Quere 18th. What alterations, if any, are deemed necessary in the amount, or graduation, of the established salaries of the teachers, of either sex, as specified in the last Annual Report of the Trustees and Visitors? And, what amendments are needed in the existing codes of rules and regulations (major and minor) adopted by the board for their government?

In reply to the former part of this quere, your committee would observe, that in their opinion, the present salaries are not sufficient to call into the service of the public schools, permanent teachers of abilities and qualifications, proportioned to the importance of our public institutions of learning.

All men endeavor to make the best of their time, opportunities and talents. Prudence dictates the propriety, not only of procuring the means of the necessary expenses of the current day, but it looks forward to a period of sickness, or the approach of age and infirmity, and will naturally desire to lay up something for such an occasion. The present salaries hold out no such encouragement.

Your committee would, therefore, respectfully recommend, that the salaries be raised to something like the talents and qualifications of men, that ought to be employed in the public schools.

To the second part of this quere, no decision was agreed upon by the College.

Digitized by Google

Digitized by Google

XIV. REMARKS.

IN REPLY TO MR. McGUFFY, ON THE FORMATION OF AUXILIARY SOCIETIES.*

BY M. G. WILLIAMS.

Mr. President:—I have been much gratified with the account which Mr. McGuffy has given of his labors, in those parts which he has visited. He has given us an encouraging statement of the willingness of the people to unite in any measures for the improvement of schools. I could wish, indeed, that the same willingness existed in every part of our state; and I regret that things do not wear as bright an aspect in the section which has been the more immediate field of my labors. The picture is of a much darker shade than that given by Mr. McGuffy. But a brief statement of some of the facts which have come under my own observation, is all that I shall now offer to your notice.

Montgomery county is one of the richest and most populous in the state. It possesses many valuable resources and advantages. One-half, perhaps more than one-half of the citizens are Germans, or of German descent. Many of them are wealthy and respectable, holding large land possessions, and some are intelligent. But a majority, I believe, have never had the opportunity of acquiring a good education; and it may be said of some of this class, that they have received, comparatively, no instruction.

In the winter of 1833–4, a few teachers, who felt much interested in the cause of education, proposed to call a general meeting of the teachers and school-directors of the county, with the avowed purpose of forming an association for their common benefit, and the good of the public. Notices of the meeting were circulated throughout the county, and, at the time appointed, near two hundred persons, from

* Mr. McGuffy spoke of his success in the formation of societies for the improvement of Education in the vicinity of Oxford, Ohio; and of the increasing interest manifested on the subject of Education, by the people of Butler and the adjoining counties. The committee have not been able to obtain a copy of the remarks in detail.—Ed.

Digitized by Google

every part, assembled in Dayton: and among them were many Germans, who could neither speak nor understand our language. After the meeting was organized, and the objects stated, a resolution was offered, which aimed at nothing more than to obtain an expression in favor of schools, and the more general education of the children in the county. The resolution gave rise to remarks from several very intelgent gentlemen. Before the question was put to the house, permission was asked, and leave granted, for a German to address his friends in their own language. It soon appeared, that the speaker was hostile to the object of the meeting, and he so wrought upon their feelings, by misrepresentation, as to produce the most unexpected expressions. He was requested to state, in our language, briefly the points which he had dwelt particularly on. This he refused; and as there was no one present who took a different view of the subject to address them in their language, there was no means of presenting the truth to them. The resolution was lost. No one in our enlightened community could have expected such a result. There were loud acclamations of joy among the party by whom we had been defeated. It appeared that the most unfounded and basest falsehoods had been put into free circulation for several weeks before its meeting. And what is still more to be regretted is, that the whole proceedings were declared, by certain ones, to be a political scheme to forward the interests of a party. It was said to be a plan, also, which aimed directly at the dismissal of all the teachers in the county, and that no others should be permitted to teach unless permitted by the contemplated society:—also, that their taxes were to be raised to pay the most extravagant salaries to teachers; and that the people would be compelled, by law, to send their children to such schools as should be provided. These points had been so strongly urged upon them, that no explanation would be heard. These facts are given as they occurred, not to show that a majority of the citizens of the county are opposed to any education, but to show, that unfair means may sometimes be used to influence the opinions of the less intelligent part of the community. For there are men of the first talents who feel warmly the interests of our schools. But with such opposition and indifference, their influence is scarcely to be felt.

It must be mentioned, however, that in the afternoon of the same day, a number of professional teachers formed themselves into a society for their mutual improvement in the various subjects in which they have a direct concern. This society is yet in existence, but its operations are feeble.

Although the statement which has been given is not of the most flattering character, yet we should not feel discouraged. We see that we still have something to do; and they who enter upon the duties will not be unapprised of the work which they have before them.

Digitized by Google

They should be stimulated, by such accounts, to more energetic exertions. And, I am sure, if a gentleman, like the last who addressed you, whose talent, zeal, and tact in awakening the public to their interests, fit him so peculiarly for the task, should be engaged among them, that before another year should pass off, a great change in the general sentiment would be brought about.

[The members were requested, before the final adjournment, to state, as concisely as possible, their views and feelings with respect to the proceedings of the College at its present session,—whereupon there was a universal expression of approbation of the kind spirit which had prevailed, and of sanguine confidence in the future usefulness and success of the Institution—after which the College adjourned.]

Digitized by Google

Digitized by Google

APPENDIX.

EDUCATION INTELLIGENCE.

We are happy to present below, an abstract of the proceedings of the Conventions of Teachers, and other friends of Education, held in Lexington and Columbus. We shall be glad to insert proceedings of similar auxiliary societies, in any part of the West, in our future volumes,—and, for this purpose, respectfully request, that official reports, from all such societies, be presented at our annual meetings.—Ed.

PROCEEDINGS

OF THE KENTUCKY STATE CONVENTION OF TEACHERS AND FRIENDS OF EDUCATION, HELD IN THE CITY OF LEXINGTON, NOV., 1835.

Agreeable to the appointment of the Executive Committee, the *State Education Society of Kentucky*, held their third Annual Convention in the city of Lexington, during the past week, ending November 7, 1835.

Monday, Nov. 2.—In compliance with a request from Professor Dudley, of Transylvania University, the gentlemen of the Convention, who were present, met with the Medical School, and heard an able and learned Lecture on "*Physiology as a branch of Popular Education.*"

Tuesday, Nov. 3.—At 12 o'clock, the Convention, by invitation, were present to hear the Introductory Lecture of Professor Chas. Caldwell, before the Medical School of Transylvania. The lecture was on "*Education as it should be,*" or *Moral Education*, a copy of which lecture should be in the hands of every parent and teacher in our land.

Digitized by Google

At 2 o'clock, P. M., the Convention met in the Session House of the McChord Church, for business. The Rev. R. DAVIDSON was called to the Chair, and Rev. W. HALL chosen Secretary. The Convention was then opened by prayer, after which the names of the gentlemen present were registered. The Convention being duly organized, the remainder of the afternoon was occupied in ordinary preparatory business, and the discussion of the first question proposed for the consideration of the Convention, viz: "What are the most efficient means for obtaining the statistics of the state of Education in Kentucky?" The question was finally submitted to a Committee, to be reported upon at a future sitting of the Convention. The Convention was then adjourned to meet in the same place on Wednesday, Nov. 4, at 2, P. M.

At 7 o'clock, P. M., of the same day, the Convention and public were addressed, in the McChord Church, by Mr. J. L. VAN DOREN, on the "*Moral character and influence of teachers.*"

Wednesday, Nov. 4, 2, *P. M.*—The Convention met agreeable to adjournment, Rev. R. DAVIDSON in the Chair, and Professor MARSHALL, Secretary. After much animated discussion, on the 12th question proposed for the Convention, the following resolutions were unanimously adopted, viz:

1. *Resolved*, "That this Convention cordially approve the Resolutions of the '*Western College of Professional Teachers*,' in behalf of Universal Education, of the white population, in the West and South-Western States, as adopted during their Convention in the city of Cincinnati in October last; and that this Society feel it to be their privilege and duty, to give their full co-operation in carrying into effect the above referred to resolution, as far as concerns the State of Kentucky."

2. "*Resolved*, That this Society appoint a Committee of seven, to draft and present, in the name of this Society, a memorial to the Legislature of this State, the coming winter, in behalf of adopting immediate and efficient measures for the Common School Education of all the white population of this State; and for the establishment of one or more Institutions for the Education of Professional Teachers."

The following gentlemen were appointed as this Committee:

Hon. G. ROBERTSON, Rev. Dr. COIT, Rev. R. DAVIDSON, Rev. E STEVENSON, Professor MARSHALL, Professor YANDELL, Rev. Dr FISHBACK.

Adjourned to meet in the same place on Thursday, 2 o'clock, P. M. At 7 o'clock of the same day, Rev. Professor MARSHALL of Transylvania University, delivered an elegant and learned lecture before the Convention in the McChord church, on the "*study of the Ancient Languages.*"

Digitized by Google

Thursday, Nov. 5, 2 P. M.—The Convention met agreeable to adjournment, Rev. R. DAVIDSON in the chair—during which sitting the following resolutions were unanimously adopted, viz:

3. "*Resolved*, That this Convention appoint a Board of Examination, who shall examine such teachers as may voluntarily offer themselves, upon the course of study to be adopted by this Society, and that this Board of Examination be hereby authorised to grant Certificates of qualification, as it respects scholarship, which certificates, when signed by the President and Secretary of this Society, shall go forth in the name of the Kentucky State Society of Education."

4. "*Resolved*, That the following Course of Study as adopted by the 'Western College of Teachers,' be adopted by this Convention, as a proper one upon which to examine Teachers with reference to the certificates or diplomas to be granted by the State Society of Education," viz:

I. ENGLISH DEPARTMENT.

English Grammar, Composition, Penmanship, Mental and Written Arithmetic, Book Keeping, Modern, Ancient and Sacred Geography, with the use of the Globes, History of the United States, its Constitution and form of government, and a general acquaintance with Criminal Law, Ancient and Modern History, Jewish, Grecian and Roman Antiquities, Elements of Criticism, Natural History, Mythology, Rhetoric, Natural Philosophy, Chemistry, Botany, Mineralogy and Geology, Moral Science, a knowledge of Perspective and Draughting, Technology, English Classics, and the science of Music.

II. MATHEMATICAL DEPARTMENT.

Plain and Solid Geometry, Conic Sections, Algebra, as far as Quadratics, with the application of the above to Land Surveying, Mensuration of Planes and Solids.

III. CLASSICAL DEPARTMENT.

In Latin, the candidate must be able to sustain a thorough examination in Virgil, Cicero, Salust and Horace.

In Greek, the Collectanea Majora, and the New Testament.

Modern Languages, French, Spanish and German.

The following gentlemen of the city of Lexington were appointed as the Examining Committee on the above studies:

For the English Department.—J. L. Van Doren, Rev. J. F. Coons.

Mathematical Department.—Professor Moore, Mr. J. A. Rosseau.

Classical Department.—Professor Marshall, Rev. W. Leacock.

5. "*Resolved*, That in the opinion of this Society, it is deemed expedient to establish a State Education Library, to be located in the city of Lexington, and that the friends of Education in this State and

Digitized by Google

Digitized by Google

society, to visit the city of Frankfort, during the sitting of the next session of the Legislature of Kentucky, for the purpose of prosecuting the object of general education in this State."

The following gentlemen were appointed as this committee: Hon. Judge ROBERTSON, Rev. Dr. COIT, and J. L. VAN DOREN.

9. "*Resolved*, That the Corresponding Secretary be required to prepare an abstract of minutes of the proceedings of the present Convention of the State Society of Education, and hand the same to all the editors of the public journals in this city, with the request that they publish the same in their papers, also that other editors in this State, who are friendly to the cause of education, be hereby requested to insert the same in their respective papers."

The Convention was then adjourned, to meet in the McChord church, at 7 o'clock, P. M., of the same evening, to hear the concluding public address.

At 7 o'clock, P. M., the Convention and the public were accordingly addressed by the Rev. R. DAVIDSON, in an able and eloquent lecture on "*Moral Philosophy as a branch of Common School Education*," after which it was adjourned, to meet in the city of Lexington, subject to the call of the Executive Committee.

J. LIVINGSTON VAN DOREN,
Corresponding Secretary.

Lexington, Nov. 7, 1835.

PROCEEDINGS

OF THE EDUCATION CONVENTION, HELD AT COLUMBUS, JANUARY, 1836.

On the 13th of January, 1836, a Convention of Teachers, and friends of education generally, was held at Columbus, at which Governor Lucas, was appointed President, Dr. Hoge, Vice President, and Milo G. Williams, Secretary. After organizing the Convention, the following resolution, passed by the "Western College of Teachers" was read, as the basis, and origin of the meeting, viz:

"*Resolved*, That, in the opinion of this College,—it would greatly advance the interests of education in the West, for Teachers and the governors of schools, and the friends of education generally, to hold periodical conventions at the seats of government, in the different states, during the session of the general assembly."

Committees were then appointed to prepare business for the Convention, among these, was one on the subject of forming a *State*

Digitized by Google

Society, and one on the condition and improvement of *Common Schools*.

Delegates were in attendance from the Western College of Teachers, Miami University, Lane Seminary, Woodward High School, Marietta College, Kenyon College, Springfield Seminary, and citizens from various parts of the state. The acting members of the Convention were few in number, from causes which will probably not exist, at another meeting.

After despatching the preliminary business, the Convention adjourned to meet in the evening at Dr. Hoges church—where a respectable audience assembled, among whom were many members of the General Assembly. A lecture on the subject of the existing condition, and wants of Common Schools was then delivered, by Samuel Lewis, Esq. On the 14th a report was made on the formation of a State Society, by a committee appointed for that purpose. The several provisions of the constitution, as reported, were then debated, and the substance, after amendment adopted. The Society formed is the "State Society for the promotion of public instruction, auxiliary to the Western College of Teachers." It will be composed of those who then signed the constitution, and delegates to be hereafter appointed from County Associations, and from Seminaries of education. His excellency Robert Lucas, was appointed President of the Society, with a number of Vice Presidents,—a Board of Managers, Secretaries and Treasurer.

In the evening, Professor Stowe, delivered an interesting lecture on the Prussian system of Education; after which a debate ensued, in which Prof. McGuffy, Mr. Jewett, and others participated.

At the next meeting of the Convention, the committee on the subject of Common Schools, by Mr. Mansfield, made a report, pointing out certain defects in the present School Law, and recommending amendments, chiefly in relation to the appointment of a Superintendant of Common Schools; the requisition of higher qualifications on the part of the Teachers; the greater responsibility and additional duties of the Examiners; the establishment of School Libraries, and the collection of School Statistics, by means of reports.

This report was then debated, amended, and referred back to be embodied in the form of a memorial to the Legislature. The Convention then ordered the Minutes and Lectures to be made out by the Secretary, and transmitted officially to the Governor of the State.

In the evening, a second lecture was delivered by Mr. Stowe, in continuation of the former one, showing the advantages and disadvantages of the Prussian system, as applied to the United States.

After the lectures, several resolutions were offered by Messrs. Mansfield, Jewett, and others, on which debates ensued. Among the

Digitized by Google

speakers were, Messrs. Stowe, McGuffy, Mansfield, Lewis, Jewett, James, Cushing and Miller.

The meeting and proceedings of this Convention, though they should accomplish no immediate result, will doubtless be eminently useful in making a *beginning* in the great work of educational reform, which, if not now begun, can never be accomplished. The state contains nearly 1,500,000 inhabitants, and in that great mass are found but few enlightened and efficient teachers. *A willingness* pervades all ranks to aid and support a system of thorough and scientific instruction; but a great *apathy* prevails in *action*, for want of knowledge, as to *how*, and by *what means*, such a system can be brough into existence.

Digitized by Google

Digitized by Google

CONTENTS.

PAGE.

Introduction, - - - 3

Part 1.—Minutes, - - - 12

Part 2.—I. Opening Address, by the President, ALBERT PICKET, Sen. - - - 37

II. Lecture on Domestic Education, by the Rev. T. J. BIGGS, - - - 47

III. Report on the Education of Immigrants, by the Rev. C. E. STOWE, - - 61

Remarks on the above Report:

By the Rev. J. L. WILSON, D.D. 77

" " " " E. D. MANSFIELD, A. M. 78

" " " " ALEX'R KINMONT, A. M. 79

" " " " DANIEL DRAKE, M. D. 80

IV. Discourse on the importance of a more practical Education, by Rev. J. W. SCOTT, A. M. 85

V. Report on Anatomy and Physiology, as a branch of study in Schools, by ALEX'R KINMONT, A. M. 109

Remarks on the above Report, by DANIEL DRAKE, M. D. 125

" in reply to Dr. Drake, by ALEX'R KINMONT, A. M. 126

VI. Lecture on the Relative Duties of Teachers and Parents, by the Rev. W. H. MCGUFFY, A. M. 129

VII. Report, on the best method of establishing and forming Common Schools in the West, by SAMUEL LEWIS, Esq. 151

Abstract of the discussion on the above Report, 161

Remarks on the above Report, by the Hon. Judge LOOKER, 165

" " " " E. D. MANSFIELD, A. M. 168

Digitized by Google

CONTENTS.

Remarks on the preceding Report by DANIEL DRAKE, M. D. 172
" " " subject by the Chairman of the Committee, SAMUEL LEWIS, Esq. 175
VIII. Report on the System of Education, proposed by the late T. S. Grimke, by NATHANIEL HOLLEY, Sen., A. M. - - - 177
Table of Derivatives, - - 200
Remarks on Mr. Holley's Report, by W. H. McGUFFY, A. M. - - 203
IX. Report of the Committee on A MANUAL OF INSTRUCTION. - - - 207
X. Report of the Committee on the expediency of an improved Book of Definitions, by WM. HOPWOOD, A. M. - - 217
XI. Report on the best method of teaching English Composition, by D. L. TALBOTT, - 219
Remarks on the above report, by the Rev. W. H. McGUFFY, - - 229
XII. Report on the Carstairian System of Penmanship, by G. W. WOOLLEY, - - 233
XIII. Abstract of the Report of the Committee on the questions submitted by the Trustees of Common Schools, Cincinnati, - 243
XIV. Remarks in reply to Mr. McGuffy, on the establishment of Auxiliary Societies, by M. G. WILLIAMS, - - 253
APPENDIX.—Proceedings of the Education Convention, held in Lexington, Ky., Nov. 1835. - 257
Proceedings of the Education Convention, held in Columbus, O., January, 1836. 267

Digitized by Google

ERRATA.

Page 12, 13th line from top, for *at* Chaplain, read *as* Chaplain.
" 31, 4th line from top, for Rev. Mr. *Worrell*, read Rev. Mr. *Horrell*.
" 37th, 4 lines from bottom, for *undisciplied* read *undisciplined*.
" 85, title, for *J. L. Scott*, read *J. W. Scott*.
" 86, 5 lines from top, for *sung*, read *rung*.
" " 8 lines from bottom, omit *indeed*.
" 90, 5th and 6th lines, omit *and made to*.
" " 9th line, for (.) read (,)
" 93, 17th line, for *finger work*, read *fringe work*.
" 94, 32d line, omit *he* before *concluded*.
" 95, 26th line, for *when as*, read *whereas*.
" 96, 4th line, for *temerity*, read *tenuity*.
" " 13th line, for *when*, read *where*.
" 101, 12th line, for *orgin*, read *origin*.
" 108, 5th line insert *and*, between *fair* and *due*.

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

3 2044 030 067 532

Digitized by Google

Digitized by Google